National Anti-Slavery Standard.

SYDNEY HOWARD GAY, Editor. | Without Concealment---Without Compromise. | EDMUND QUINCY, JAMES RUSSELL LOWELL, } Corresponding Editors.

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THE STANDARD.

Without Concealment---Without Compromise.

TWELFTH ANNUAL MEETING OF THE PENNSYLVANIA ANTI-SLAVERY SOCIETY.

REPORT OF THE EXECUTIVE COMMITTEE.

THE original object contemplated in the annual reports such as we are to day called upon to offer, was much more simple and definite than the usage now generally prevalent would lead us to suppose. The custom that now prevails in the preparation of these documents is to take a wide range of observation, embracing in the survey the whole Anti-Slavery field, noting every thing of interest that may transpire having any material bearing upon the cause.—Pleasant, in many respects, profitable as is such an exercise, we prefer on the present occasion to confine our remarks to our own particular limits, and to note only such matters as legitimately come on the cognizance of this Society. The specific purpose of the Report as we understand it, is to state in distinct terms what the Society has been doing during the past year: what progress, if any, the cause has made within its bounds; and to submit to such practical reflections as the circumstances of the case may seem to call for. Within these proscribed limits we propose, after a few preliminary observations, to confine ourselves.

The ultimate object of this society and those affiliated with it, is the abolition of Slavery in the United States. The immediate end to which these labors are directed is the entire change on this subject of public sentiment. Such a change for various reasons which have often been given and which we need not here repeat, would be the inevitable and immediate precursor of general emancipation. There are those who profess to believe that the people of this country are already opposed to the system of Slavery; that they regard it as a great evil, and that, if they could, they would gladly abolish it. To talk thus is to talk idly and falsely. The idea that a nation like this, mighty in its energy and enterprise, and exhaustless in its mental and physical resources, folds its arms before the system of Slavery and allows it to flourish, from mere inability to remove it, is simply preposterous. A people that can convert, as by magic, the boundless tracts of forest into fertile fields that can summon into sudden existence flourishing cities, and convert vast territories almost untrodden by the foot of civilized man, into flourishing settlements and well organized States, must have some other reasons than that of inability for not putting an instant end to a system which is the product of its own creation. The inability in this case lies in the will. It cannot because it has not the desire. This nation has no genuine abhorrence of Slavery, no just appreciation of its turpitude, and no sincere desire for its abolition. If it had, the system could not endure for a day. It would be swept immediately and forever from the face of the land. All obstacles would disappear.—Laws and constitutions would not offer the slightest obstruction. These laws and constitutions were made by the people and they would change or disappear at once before the power that made them.—All that is wanted to the abolition of Slavery in this country is the *will*—the *disposition* on the part of the people. To produce this disposition is the object of our Anti-Slavery societies.

It will be seen from this statement of the case that our enterprise is entirely a moral one. We discard all resort to physical force. We would not stir up the slaves to insurrection, nor would we seek the possession of political power to coerce their emancipation. As a matter both of principle and expediency we stand aloof from all participation in the government of the country. Of principle, because to take any part in its voluntary support, whether that of holding office or electing others to office, would be in our opinion to make ourselves parties to the crime of slaveholding. The constitution of the United States we regard as the pillar and safeguard of Slavery. It upholds and perpetuates the system. If the slave escapes it provides for his recapture; if—as did our fathers—he rises in rebellion, under its sanctions he is cut down; and lest by some other means a way should be devised for his deliverance, the constitution clothes his master with extra political power to prevent it. The constitution is a league between the different States of the Confederacy to perpetuate the system of Slavery: to this league we as Abolitionists cannot become a party. We can neither hold office ourselves or aid in electing others.

Not only from principle do we take this ground, but as a matter of expediency. The injurious effects of politics upon moral character and all moral enterprise, when they are brought in contact is universally acknowledged. The 'muddy waters of politics' has become a proverb. Whether the evil is inherent or only accidental, is not for us to determine. All we have to do with is the fact; and that it is a fact that any attempts to promote a moral enterprise by means of political machinery must prove disastrous and abortive, is attested by all experience. The first evil of a resort to such an expedient is the suspicion to which it subjects the motive. Infinitely better it is for the moral influence of an individual to be charged with fanaticism than suspected of dishonesty. The next effect is the actual corruption of the motive. The saying 'if politics do not find a man a rogue, they leave him one' has much to justify it in experience. Men that enter the political arena with an eye only to serve good objects, soon loose their singleness of purpose. Parties which at their outset have had a comparatively high standard of action, are found gradually to lower their platform in order to gain numbers, till at last, when perchance they have obtained a numerical strength sufficient for their purpose, their principles are frittered away, and there is no difference between them and their political adversaries. Both are alike corrupt and undeserving of confidence.

From motives, therefore, both of principle and policy, the Society stands strongly committed against any resort to the machinery of politics for the promotion of its object. The measures which it employs are altogether of a moral kind; consisting in the opposition of truth to error, light to darkness, and the power of reason to the spirit of prejudice. Their mode of operation is mainly through the printing press and living speaker. By the circulation of newspapers, the distribution of tracts, and the sale of books and pamphlets, they are continually making their appeals to the hearts and consciences of the people, at the same time by their public speakers and through all the private channels of social intercourse they are seeking by argument and facts a proper sense of the evil of Slavery and the necessity of its abolition. These are their means of operation. That they have been successful to the extent to which they have been employed, is a proposition so obvious as to need no demonstration.

In answer to the inquiry, whether the cause has been making any progress within the limits of this Society, during the past year, we are happy to be able to give a satisfactory answer. Every index to public sentiment shows an advance. The newspaper press, perhaps the best exponent of popular feeling shows a decided advance. There is not in our knowledge a political newspaper in the State that will risk its reputation by an open justification or apology for Slavery, and few that do not avow a general hostility to the system and a particular opposition to its further extension. Many of them publish articles now, which a few years ago could be found only in our Anti-Slavery journals, for which a place in the columns of any other paper could only be procured by the payment of a high price. There has appeared in the political papers of the last year—if we include the reports of proceedings in Congress, the speeches made there and elsewhere on the Extension question, and the epistles of Washington letter writers—probably ten fold more Anti-Slavery matter than has been published through the same channel in any one year since the commencement of our enterprise.

The advance in the position of political parties is equally striking. The election for Governor last fall, it is well understood, turned upon and was settled by the question of Slavery. The State was carried by the Whigs; the second event of the kind that has occurred, in a fair trial of politics since the organization of the Commonwealth. This victory is generally ascribed to the comparative strong ground taken by the Whig candidate against the further extension of Slavery. That other causes aided to bring about this result is not denied; but that they would have all been ineffectual if it had not been for the strong appeals made by Governor Johnson in his numerous electioneering speeches to the Anti-Slavery feeling, is conceded on all hands. A similar course was pursued by the same party in the Presidential canvass and with like success. In the Governor's election there were but two candidates in the field; in this there were three, the Whig Democratic, and Free Soil. The last appeal of each—anomalous as it may seem in the case of the former—was to the Anti-Slavery sentiment of the community. The Free Soil party of course based its claims to support on this ground. The Democrats called upon the people to sustain a Northern man, who was by education and nature opposed to Slavery, and who would not yield a jot to its demands over and above what was required by the Constitution and laws of the country. They reminded the people of the pro-slavery acts, on the one hand of the Free Soil candidate when in power, and the slaveholding character and position of the Whig candidate, on the other, and claimed support for their own as being most worthy of trust on this subject. In this policy, however, their Whig rivals proved more than a match for them. Notwithstanding they had at their head an extensive slaveholder and a soldier, whose only laurels had been gained in the service of the slave system, they had the adroitness to evade the objections—so far as it was necessary for their purpose—brought against him on the ground, and to beat back both parties of their assailants with their own weapons. During the contest many of the political speakers were for the time being and to a certain extent Anti-Slavery lecturers, and whatever were their motives, did a good service to the cause, in sowing the seed of Anti-Slavery truth. The speeches of some of them are still remembered and quoted as graphic delineations of the evils of Slavery and eloquent appeals for equal and universal freedom. As Paul in his day rejoiced that the Truth was preached, whether it was of envy or of strife, so in this case do we. Truth ably and appropriately presented will always produce its legitimate effect, be the object what it may of him that utters it.

The action of our country and other countries on this subject, may also be referred to as a pretty fair exponent of public feeling. In former years in nearly all slave cases--unless the law and the evidence were palpably on the side of freedom—the decision of our judges was sure to be in favor of the slaveholder. If there was any room for doubt or cavil, he was certain to get the benefit of it. Now the case is reversed and such trials almost invariably accrue to the benefit of freedom. Two instances have occurred in the last two years in which the decision of the Court were in favor of the slaveholder, but an appeal to a higher tribunal in both of these, secured their reversal—one of them was the Carlisle riot case, which we had occasion to speak of in our last report. An attempt was made to carry off an alleged slave from the town of Carlisle, which met with some resistance on the part of the colored people; a melee ensued between them, and the slaveholder and his abettors, which resulted in the capture of twelve of their number, and their prosecution for riot. They were convicted and sentenced by Judge Hepburn to two years confinement and hard labor in the Penitentiary. In the course of the trial the Judge took occasion to intimate that the Anti-Slavery law passed by the State Legislature in 1847, was unconstitutional. The case was carried to the Supreme Court, and the sentence of Judge Hepburn annulled.

Another case occurred before the same Judge, and was as follows: Daniel Kauffman, a citizen of Cumberland county, was brought before the Court, in a suit for damages under the common law, for aiding in the escape of thirteen slaves, belonging to a person residing in Maryland. On the trial it was proved that the only connection Kauffman had with their escape was that he allowed them to lodge in his barn, and to be carried on their way in his wagon. Judge Hepburn charged the jury that "If Kauffman was acting with others in concert who induced the negroes to escape, and his acts formed a link in the chain to accomplish that object, then he was as liable as if he had done all." The jury brought in a verdict of guilty, and the Court sentenced him to pay a fine of $2 000. An appeal was taken to the Supreme Court and, as in the former case, the decision was reversed. The opinion of the Bench was given by Judge Colton, and was published at the time in the daily papers. As a public document it was of interest both on account of the sentiments and as a sign of the times. It is a mistake to suppose that our courts are in fact—as according to theory they ought to be—unaffected by the prevailing sentiment around them. "Sir," said an old judge in this State when retiring from the bench to a young successor, "If you should ever have a capital case before you, and the people ask for blood, let them have it, or they will have yours." Public punishment has almost as much to do with the interpretation and administration of law as with the making of it. Judge Coulter decided that in this case an action could not lie at common law. That the cause of action, good or bad, lay in the courts of the United States, and under the act of Congress. "By the common law," said he, "the fugitives were free the moment they touched the soil of Pennsylvania—our courts have no jurisdiction in the case—the plea on this ground is not sustained—the judgement therefore of the Court of Common Pleas of Columbia County for $2 000 is reversed.—Whether—if the claim had come originally before Judge Coulter, even in the proper legal form—the result would not have been materially different is by no means certain. Hear his language: "It appears from the evidence that the negroes were prompted to fly by the fear of being sold, and perhaps and almost inevitably to be separated—mothers from their children, and husbands from their wives and families forever. Prompted by the vast longings of the heart for kindred by nature they were compelled to seek freedom, through danger and peril, rather than endure Slavery among strangers and oppressors. * * * The true question in this appeal of the case ought to be, and is, whether in the State of Pennsylvania a citizen who gives a cup of water and a morsel of bread to famishing women and children, and permits them to rest a few hours in his barn, when they are supplicants to his mercy, and even gives them a lift in his wagon, even if it should turn out that they are fugitives from Slavery to freedom, does by that offer of mercy and compassion break the law, and makes himself liable for their price in the *mart* where men, women and children are bought and sold—whether he is bound to let them perish on his own land, or drive them off to die on the land of his neighbor? Are they outcasts from the law of mercy and humanity, although they have with them that ray from Divinity, which we call a soul, and are sensible to hopes and fears, to agony and despair?"

A judge, holding sentiments such as these, with a suitable public sentiment to sustain him, would have no great difficulty, it seems to us, in finding a mesh in the law for the benefit of freedom.

There have been two other judicial decisions given in this State, which are interesting from the fact that one of them settles the constitutionality of the Anti-Slavery law of 1847, while the other shows that the provisions of that law are not to be a dead letter. The first was pronounced by Judge King, of the Court of Common Pleas of Philadelphia. Lewis Pierce, who had been held as a slave in Louisiana, was brought to that city by the voluntary act of his master. He sued out a writ of Habeas Corpus, and brought his master before Judge King, to show cause why he held him in durance, at the same time claiming his right to freedom, under the law of 1847.—This claim was resisted by the counsel of the slaveholder, on the ground that the law was unconstitutional. The Judge thus decided:—

"The Constitutional question raised in this case is free from all difficulty. The State of Pennsylvania, like any other sovereignty, has the clear right to determine that a slave brought within her territory becomes ipso facto a freemen. * * * * The petitioner has been brought up by his master into this State, where he has served him for some time. By being thus brought voluntarily into the State, he becomes ipso facto free. The right of sojourners to retain their slaves six months, given by the act of 1780 having been expressly repealed by the act of 1847, the case stands on the common law, and the general provisions of 1780, having been expressly repealed by the act of 1847, which gives freedom to a slave voluntarily brought by his master from another State into this commonwealth."

The other case alluded to was the one which recently occurred in Chester county, in which two men, Amos McFarland and Solomon Stabe, were brought before the court in that county, charged, under the new law, with the crime of kidnapping. The verdict of the jury was against them, and they were sentenced by Judge Chapman, the one to six, and the other to five years solitary labor in the Penitentiary, and each to pay $500 fine, and costs of the prosecution, and to remain in prison until the sentence be complied with. The interest manifested in this trial during its progress, and the satisfaction with which the sentence was received, severe as it was, show that the people put a higher estimate than formerly on the colored man's rights, and that the public sentiment which brought the law of 1847 in existence, will sustain and enforce its provisions; to this extent, at least, that the fugitive from Slavery is safe within the bounds of our commonwealth.

Unfortunately, however, another law exists which gives the master plenary power to pursue and recapture his slaves in this as in any other State. It is the Act of Congress of 1793, based upon the provisions of the Federal Compact. Under the provisions of this act, by the decision of the Supreme Court, the slaveholder can come at his pleasure, and, without form or ceremony, carry away his victims. The case of Thomas Mitchell, which occurred about two months since, in Chester county, and which is yet fresh in the minds of many, illustrates the fearful extent of power which is put in the hands of the slaveholder by this infamous law. Yet to all the shame and liability of this statute must Pennsylvania be subject, till she is prepared to take another step in advance, and demand that the ligaments shall be severed which bind her in an unholy union with slaveholders.

Among the various evidences of progress that meet our notice, none are more gratifying than such as show the incipient prevalence of a more humane and just sentiment towards the colored people. In the city of Philadelphia, where prejudice and hate used to be most rife, a reaction has been going on for some time, which of late has manifested itself in the erection of public institutions for the benefit of the colored poor. Two institutions of this kind have been erected during the past year. One, the House of Industry, for the employment and instruction of the poor; and the other the House of Refuge for colored juvenile delinquents. The former (it is but justice to mention) owes its existence chiefly to the instrumentality of Wm. J. Mullen, the President of the society which has it under charge. This institution, though but a short time in operation, has already done much good. Its benefactions have been confined chiefly, if not exclusively, to colored people, although its doors are open to all classes alike without regard to complexion. The cost of its building, when complete, it is estimated will be about $10,000.

The House of Refuge, it is believed by those well informed on the subject, had its origin in certain philanthropic efforts of the late lamented Daniel Neall, of the city of Philadelphia. Friend Neall conceived the design of procuring for the colored people a share in the benefits of the old House of Refuge from which, by a cruel prejudice, their children were excluded. This design, with such assistance as he could procure from members of the Pennsylvania Abolition, and Pennsylvania Anti-Slavery Societies, he pursued with great energy. It was firmly resisted, however, by the Board of Managers, who had charge of the old institution; but so many were the appeals made to them in behalf of the most neglected class of the community, that they were induced—as a compromise, doubtless, with their consciences—to take measures for the establishment of a separate House for colored people only. The result has been the erection of an edifice, the cost of which, when finished, it is computed will be about $50,000 and which is now nearly ready to be occupied. Strongly as Abolitionists must condemn the spirit of caste in which the institution is founded, they nevertheless hail it as at least an approximation to justice, as an indication of a more humane feeling prevalent in the community.

As another evidence of the advancement on this subject, may be mentioned the manifestations of a growing disposition on the part of the community to restore to the colored people the right of suffrage. A committee appointed by a convention of our disfranchised fellow citizens, held at Harrisburg last winter, for the purpose of concerting measures for the recovery of their lost rights, waited on the Governor of the State, to invoke his aid in their efforts. The Governor received them courteously, assured them of his sympathy in their object, and promised that if an opportunity of aiding them should offer, his assistance should not be withheld. It is also worthy of note that a motion made in the Senate last winter to change the Constitution of the State so as to give to all citizens, duly qualified, the right of suffrage, without regard to complexion, received the support of more than a third of the members present. The vote stood—10 yeas to 18 nays. This, in the most conservative branch of the legislature, is a highly encouraging beginning, and warrants expectation that a little perseverance on the part of those who have taken the matter in hand will secure a successful end.

It is usual on occasions like this, when summing up the evidences of public sentiment to include the testimony of the pulpit. If we had nothing else to appeal to, however, in proof of our progress, our report, we fear, would not be very encouraging. The most that can be said of our clergy and churches, as a body—if this be saying anything—is that they are not retrograding. Possibly they may be slowly on the advance. The idea that they are, finds some support in the fact that they no longer publicly and openly advocate Slavery. A few years ago the most ingenious arguments in support of the Bible authority for Slavery, that were framed, came from our ministers, and were advanced boldly in our pulpits and religious newspapers, and in the resolutions of our ecclesiastical meetings. Now there are few clergymen who are willing to be recognized as the apologists for Slavery, and if there be any newspapers that will consent to take this responsibility, it is such only as that so called Christian Observer, which circulates largely among the slaveholders of the South. But the testimony, as we before said, from the position of the church and clergy, is rather doubtful. It is of a negative character. The most that can be said of them—with a few honorable exceptions—is that they are not the open advocates and apologists of Slavery. It may be a question, however, whether they do not render as important service to the system as when they occupied a more powerful attitude. Certain it is that they are the source of but little aid to the cause of Abolition, and that, as a body, they constitute one of the most formidable obstacles to its progress. Proof of this—if any is needed, in addition to what is furnished in our every day's observation—is to be found in the action of our annual ecclesiastical meetings. A reference to the proceedings of some of these, of the present year, will be found to be neither uninstructive nor amiss as a matter of record. The first in order that presents itself is the

CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH.—This church, as every one knows, is open alike to slaveholders and non-slaveholders. Many of its members, and some of its principal dignitaries, are distinguished for the extent of their slave possessions. They see no evil, judging from these facts, in the slave system; nor any, judging from similar evidence, in that which treats with contempt and prejudice the man of color. At the recent convention alluded to, petitions were sent up from two Episcopal churches in Philadelphia, both of which are under the care of the convention, asking that they might be represented in its deliberations. As the minister and officer of one of them were *white men*, the majority of the committee to whom the matter was referred, and many members of the convention were favorable to granting their request, but it was urged by a minority report that the innovation would be followed by others more odious; that if they admitted one of these churches, the other, whose ministers and vestrymen were black, could claim admission with more reason, and so both were excluded! This gives us some idea of the position of the Protestant Episcopal Church of the Diocese of Pennsylvania. Next in order is the

ORTHODOX YEARLY MEETING OF FRIENDS.—This body is opposed to Slavery in theory, and so far in practice as that none of its members are permitted to own slaves. The Yearly Meeting was in session one week, as usual, during which time they discussed theological doctrines, transacted the business of the Society, appointed a committee and appropriated money to protect the rights of the Indians, and gravely repeated the stereotyped annual statement that they maintain a faithful testimony against war and Slavery; but no committee was chosen, nor money appropriated, nor action adopted, or so far as could be learned outside the walls, even proposed, to restore to their rights the 3,000,000 of our fellow beings who are held in cruel bondage. Nor was there any rebuke administered to those who dishonored their name, by participating in a contest to raise to the highest office in the land, a slaveholder and a warrior; nor was there any evidence whatever furnished by the meeting in all its proceedings, of a distinct and tangible kind, to show that the Society entertained a sincere abhorrence of Slavery and war, or were really desirous of its abolition.

The so called *Hicksite Society of Friends* is regarded, and no doubt justly, as being in advance on this subject of their orthodox brethren, but the evidence of this is not to be seen in the action of their late Yearly Meeting. There are many members of this Society who are active Abolitionists, and it is but justice to state that no religious denomination in the State has furnished so many friends to the Anti-Slavery enterprise. It is also true that some of the inferior meetings of the Society manifested a lively interest in the cause, and cooperate for its promotion; but that the Society, as such, as represented by its Yearly Meeting, is much in advance of the other religious bodies of the land, we have seen no evidence. Like the orthodox body, it professes to have certain testimonies against war and Slavery; it furnishes money and sustains agents to promote the interests of the red man; is ready to rebuke departures from plainness of speech and apparel, and many like offences; but so far as we can learn from the proceedings of the late Yearly Meeting, it sends no address or memorials to the Government on the subject of Slavery, offers no remonstrance to its members who dishonor their professions by helping to raise to the chief magistracy a slaveholder and a warrior; pronounces no condemnation upon our country's laws, which make humanity a crime; appoints no committee and appropriates no money for the benefit of the colored man; nor does it even so much as lift up its voice against the further extension of the slave system, or ask for the suppression of the slave market in our National Capitol. If it be said that Anti-Slavery measures were earnestly advocated by some members of the Yearly Meeting, it may be replied that by others it was opposed with equal earnestness. The result shows on which side was the weight of the meeting. The measures were rejected.

We turn now to the several assemblies of the Presbyterian church. The Old School General Assembly met this year in Pittsburg. This is the body which discussed for so many years, and with so much warmth the question whether it was right for a man to marry the sister of his deceased wife, and which at its previous meeting decided that such an act was heinously sinful, and solemnly deposed one of its cleygymen for the offence. At the same time this body was composed in part of slaveholders and embraced in the church which it represented, were 50,000 persons who were living together without the bonds of legal wedlock. This year, after devoting a brief space to the subject, the assembly decided, as formerly, that it would be inexpedient and improper to propose or attempt any measure in the work of emancipation; but in answer to an overture from the Presbytery of Philadelphia, asking that measures may be adopted for *arresting or abating the growing evil of sitting in prayer*, the assembly solemnly resolved, That the practice in question is *grieviously improper*, whenever the infirmaties of the worshipper do not render it necessary: and that ministers be required to reprove it with earnest and persevering admonition?!

The New School General Assembly was for many years in advance of its Old School rival on the Anti-Slavery question; but recently owing to the secession of some of its churches and clergymen and the retrogression of others, they are both on nearly the same moral level. One proof of this is seen in the fact that negotiations have been entered into which are likely to result in the desired effect for the reunion of the two bodies. At the last meeting of the New School Assembly a report, artfully drawn up by a committee, of which Dr. Beman, formerly an active Abolitionist, was chairman, and concluding with the following propositions, was adopted as the sense of the meeting:

1st. The right of man to *civil* liberty.

2d. Slavery is *unrighteous*, and opposed to the *interests* of all concerned in it.

3d. The duty of Christians to use all righteous endeavors to effect the extirpation of the evil.

4th. *Enjoining* upon Christians to abstain from *buying* and *selling* slaves, *undue severity* to them, or the separation of the members of families, by any act of theirs.

5th. The *assembly* knows of no member of the church participating in the evils alluded to, *but if there are any*, the attention of the proper church judicatories is called to the same.

Pending the adoption of this report, the following plain and strait-forward resolution was proposed by the Rev. Mr. Barret, and ably sustained by Chief Justice Hornblower

Resolved, That Slavery is a great sin before God and man, and should be treated by the church in the same way as other gross immoralities.

But the resolution was rejected by an overwhelming vote. The assembly preferred a form of action which would answer for both North and South; which while it condemned Slavery (not slaveholding) as unrighteous, went no further than to *enjoin* ministers and members of the church to abstain from *buying* and *selling* slaves, and treating them with *undue* severity!!

This summary of evidence drawn from the recent procedure of ecclesiastical bodies, justify us, we think, in all we said of the position of the ministry and churches, and show, as we have already intimated, that the indications from this quarter of Anti-Slavery progress, are by no means flattering.

On the whole, however, the signs of the times are full of encouragement. The cause within the bounds of this Society, as elsewhere, is onward. It is so in this State; it is so in the parts of New Jersey and Delaware, which come within our perview. An intelligent and active friend of the enterprise, in a letter recently received, says:

"Delaware is nearer emancipation than ever before. Slave property is depreciated in value; partly because so much of it runs away, and partly because public sentiment is changing. The subject is discussed all over the State. Anti-Slavery meetings are held in Wilmington, in which the most radical sentiments are uttered without opposition. One of our papers takes strong ground against Slavery, and another seems inclined to assume the same position. The petitions which were circulated here a year or two ago, did much good, particularly as they committed hundreds who signed them, to an Anti-Slavery position. On the whole, the advance of Abolitionism in the last four or five years in this State has been astonishing."

From this gradual review of the progress of the cause within our bounds, we hasten to the next part of our task; which is to inquire what have been the means employed by this Society for its promotion? A general answer to this inquiry will be furnished by the report of the Treasuer.

It will be seen that the money received into the treasury has been expended for the *Pennsylvania Freeman*, *National Anti-Slavery Standard*, tracts and pamphlets, lectures, editor and publishing agent. The *Pennsylvania Freeman* is the organ of the Society, and our most important auxiliary. The aid it renders to the cause would be difficult to compute. There are now two thousand copies printed weekly. Each copy, if printed in book form, would make a phamphlet of fifty duodecimo pages; so that, estimating it in this way, the amount of reading matter published weekly in the *Pennsylvania Freeman* would be equal to 100,000 pages, or five millions of pages annually. Such an amount of fresh, apposite Anti-Slavery matter put in circulation and brought in contact with the public mind cannot fail to exert an important influence. In addition to this, the Society has circulated one-third as much matter of the same kind through their other valuable auxiliary, the *National Anti-Slavery Standard*. It has besides published tracts and pamphlets amounting to 176,000 duodecimo pages, most of which, together with others previously printed, they have distributed by sale and gratuitously through the community.

In the course of the year there has been an amount of service performed in the way of lecturing fully equal to the average of previous years. During part of the fall and winter, we had the labors of William W. Brown, of Massachusetts, and for several weeks in the spring, Lucy Stone, of the same State, who had been invited into the field and sustained by the Female Anti-Slavery Society of Philadelphia, rendered the cause efficient service; and during the course of the year the editor of the *Freeman* and the publishing agent performed the duty of lecturers as often as other engagements would allow them.—In addition to this, our plan of holding voluntary conventions was faithfully followed, and meetings of this kind attended by members of the Executive Committee were held in the principal accessible points of Bucks, Montgomery and Delaware, Philadelphia, Chester and Lancaster counties. Petitions were circulated with a good deal of industry, and a considerable number of names sent up to Congress and the State Legislature, asking for various Anti-Slavery objects.

Their brief outline will show what the Society, acting through its Executive Committee, has been doing during the last year, and in what way the funds have been expended which have been received into its treasury.

In closing our report we cannot help embracing the opportunity it affords us of expressing the earnest hope that the success which has ever attended our efforts, and particularly the evidences of it which have been furnished during the past year, will inspire us with new faith and encourage us to fresh zeal and fidelity in the year to come. Animated by the right spirit, it would be impossible to estimate the good we might accomplish. We have every opportunity. Our plan is well laid; our machinery—so to speak—all complete. All we want is the necessary moral force to keep it in vigorous action. This the members of this Society—each one in his proportion—must supply. We have nothing to complain of in the past, but we hope for more in the future. What we want is a deeper baptism into the spirit of our righteous enterprise, and a more heartfelt sense of obligation to support it. The work we have engaged in is not one whose claims are to be measured by our convenience, or which may be regarded as a mere outlet for superfluous benevolence; it is a work of the most imperious religious obligation, and one to which our duty to God and our consciences calls upon us to devote our talents and our best energies. Slavery is the great crime and curse of this nation. Every interest in the land feels its blight. The injuries it inflicts upon its three millions of victims is incalculable; that which it visits upon the seventeen millions who sustain it is perhaps still greater. It is beyond comparison the greatest foe that pure religion and human progress has to encounter. He that would labor most efficiently for either should work for its overthrow. When called upon therefore to engage in this undertaking, by motives of this kind, our enterprise is in an eminent degree a religious one, and should be urged by the sanctions and prosecuted in the spirit of Christianity. With views and sentiments such as these controlling our actions, our success would not be doubted nor our triumph far distant. Our power would be irresistible; one would be able to chase a thousand and two to put ten thousand to flight. Error and prejudice would quail before us and be disarmed, and truth would be glorified in a jubilee of universal emancipation.

From The Liberator.

LETTER FROM W. FARMER, ESQ.

THE following note accompanies the remainder of the proceedings of the meeting, held in London on the 27th ultimo, to give a public reception to Wm. W. Brown as the representative of the free colored and slave population in America, and reported expressly for *The Liberator* by this distinguished stenographer, to whom the cause of the slave throughout the world is most deeply indebted for his labors in its behalf for many years past. We regret that we are unable to print the entire report in our present number; but the portion omitted, will occupy at least four additional columns, embracing the rejoinder of the mysterious Mr. George Jones from America to the scathing and eloquent speech of George Thompson, and also the replies of Wm. W. Brown and others to Mr. Jones, who was a most effectually 'used up man.'

LONDON, October 5th, 1849.

MY DEAR SIR:—I herewith forward you the conclusion of the report of the metropolitan meeting to welcome William Wells Brown. I do not know what impression our friend, Mr. George Thompson's speech may produce on your side of the Atlantic, but I can assure you it has excited great admiration on this.

Our friend Brown is going on very well. He has had, as you will perceive, a first rate meeting, both for numbers and influence, in the city of Worcester.

It is a somewhat singular, but appropriate coincidence, that the first city which has emphatically declared the conduct of Father Mathew in refusing to attend the Anti-Slavery meeting in Worcester, in the New England States, should be Worcester, in old England.

I am glad to find that the conduct of Father Mathew in America has greatly revived the Anti-Slavery spirit of England. I much question whether his apostacy to the cause of the slave will not be productive of more good, by its reaction, than has hitherto resulted from its adhesion to the Abolition movement. I am convinced, that if the temperance supporters of the United Kingdom, could be polled, nine-tenths of them would denounce the conduct of the Apostle of Temperance in the prostitution of his sacred office to the tacit, if not express consecration of Slavery.

W. W. Brown has almost daily fresh invitations from various parts of England and Scotland, and I have no doubt his mission to Europe will materially serve the Anti-Slavery cause in America.

I am, dear sir,
Yours most truly,
W. L. GARRISON, Esq. W. FARMER.

PUBLIC RECEPTION OF WM. W. BROWN IN THE METROPOLIS OF ENGLAND.

At the Concert Room in Stone Street, London—the venerable Dr. Ozley, of Hackney, in the chair.

[CONTINUED.]

H. TINDAL ATKINSON, Esq., next came forward and said: Ladies and gentlemen, I am glad to have an opportunity of addressing such a meeting as the present upon the important subject of American Slavery; and I the more rejoice at the features of the present meeting, inasmuch as we have had the pleasure, singularly enough, of bringing before us an educated gentleman from the other side of the Atlantic, who has the double advantage of being an Englishman by birth, and an American citizen by adoption. (Hear.) I say that he has displayed a feeling here, to-night, alike honorable to himself and his adopted country. (Cries of 'Hear, hear,' 'No, no.') Gentlemen it was the word 'prejudice' which struck his ear—and I think we have given a practical English elucidation, to-night, of our application of the term 'prejudice.' I am not surprised at that feeling on his part. He has been opposed, to-night, by one, the remembrance of whose association with the glorious part this country has taken in throwing from her body politic the hideous stain of Slavery—an association lingering in the minds of those who are, like him, passing over the pathway of human life, and which association will live long after you and I may have passed away, in the grateful remembrance of posterity, who will say, 'Our fathers did nobly; would that their children in America had done the same!' Gentlemen, I belong to a profession that had the arduous duty cast upon it, while Slavery was a recognized institution by this nation, of vindicating the rights of man in the parent country, where Slavery did not exist: and one of the most luminous minds that ever adorned the bench of England, a man whose connections bound him with the aristocracy and the monied interest of the time being,—that man from the bench gave a judgment in the case of Somerset, the negro, which was the foundation-stone upon which emancipation ultimately rested. From the moment that judgment was given, the arrow had sped from the bow—it sped home, rankled, festered, corrupted, and mortified, and Slavery perished.—(Cheers.) Now, gentlemen, I would suggest to my Anglo-American friend here to night, ere he crosses again the broad waters to Boston, to carry this with him, that in this country, unlike the free States of America, it was held by our judicial courts that the moment a slave sets his foot upon the soil of Britain, whether he was a personal chattel belonging to an English merchant or not, he was, by the very act of setting his foot upon the soil of this country, rendered free. And let the great question of interest which now divides the American citizens—let the question of separation or non-separation rest as it may, as a question of national policy—I ask not and care not whether it be or be not so—I say that the glorious principle which was recognized and sanctioned in England, that a man on setting his foot on the soil of this country was free, should at least be sanctioned and recognized by the State to which that gentleman has the honor to belong, if it wishes to maintain that high reputation for civilization and freedom to which it lays claim. That alone, if anything else were wanted, would be completely sufficient; if he came here to-night with that true Anglo-Saxon spirit which will not allow any undeserved reproach, let him in the true spirit of that Anglo-Saxon race, the blood of which now flows in his veins, and the spirit of which is imparted in his composition, reflect upon this fact with that practical good sense which distinguishes all those of our blood and language, and let him come to a righteous conclusion and say, We will have no Slavery in our country, for the very principles of our government are in utter antagonism with that of that abominable system. (Cheers.) I say to America, through one of her citizens present here to-night, that if, as a country, she would wipe from her brow the foul reproach with which she is now branded, in holding one sixth portion of her population in a State of Slavery, she would stand forth eminent among the nations of the world. (Hear.) There is no man in this Assembly, and no man anywhere, who has read the history of the present, or who has observed what is going forward in these great times, but would not rejoice to recognize the claims of America to stand foremost, almost in the estimation of the world. (Cheers.) There is no mean jealousy existing in the minds of Englishmen towards America; our interests are identical; our blood and language are the same; we have the same objects in view; and it seems as though the special work was entrusted to us by Providence, of becoming the great missionaries for the diffusion of civilization and human freedom throughout the world. America has taken her stand in advance of other nations, in some respects; let her carry out her principles consistently, by wiping from her escutcheon that foul blot which disgraces her institutions. Why should it exist at all, I ask? It is supported and cemented only by the lowest motive that can animate the human mind—the love of gain, which overturns the holy principle of religion, and transforms men from Christians into worshippers of Mammon—a worship which brings him down grovelling with his face to the earth, and leaving him a reproach to all men who look into the future, and are animated by those noble impulses which can alone elevate humanity. (Cheers.) Sir, I cheerfully move this resolution, and I do hope that this meeting is only the beginning of the end. (Hear.) I would hold out no threat, gentlemen, to America, nor would I injure the cause I have in hand by, in the slightest degree, wounding the pride of the American citizen; but still I say, there is a force in the public opinion awakened in this country, which, I do hope, will have its due effect in the United States, especially when the Americans know that a slave has stood up here to-night in the metropolis of England, whose untutored eloquence spoke powerfully of the true source from whence he has received his mental faculties, namely, from the same source as the American citizen himself, the hand of God. (Cheers.) I say that when we, as Englishmen, see placed in the position of a slave, a man who might stand upon this platform, as he has done to-night, in juxta-position with one of the polished and educated citizens of the United States—when there has been exhibited on one hand, a man possessed of all the advantages of superior station in life, who has had all the aid of all the appliances that wealth can give, to make him worthy of the position he holds, and I have no doubt—from his manner and bearing to-night—worthily holds; and when we see, on the other hand, a poor untutored African, upon whom man's hand has been heavy from his birth, but who, by his own energy and talent, has emerged from his degrading bondage, and attained a position alike honorable to himself; and who has vindicated that eternal principle impressed by the Deity, on the dealings of man in the world, that there is no wrong done in the moral code that shall not find retribution. (Loud Cheers.)

Mr. Atkinson, after thanking the ladies and gentlemen for their kind attention, concluded by moving the first resolution.

W. H. ASHURST, Esq. then came forward, and said; Sir, in seconding this resolution, I desire to add a word or two, in relation to the question to which it refers. I wish to point out to this meeting how important it is that we should manifest our sympathy in this country with the man who has addressed us this evening. The race which he represents is amongst the most down-trodden of the human family, and his people are, of all men, those who suffer most in this life. No state in which man can elsewhere exist is equal in misery and wretchedness to that of Slavery. When we reflect that nature influences all men by sympathy, that it is by sympathy we are induced to connect ourselves with all that is good amongst us—when, I say, we reflect upon this fact, we shall feel how important it is that, speaking the same language as our American brethren, our feelings and sympathies should be expressed to them upon this important question. Most of us who advocate the emancipation of the slaves, are also friends of peace; and it becomes us, therefore, to see that those peaceful weapons which we hope will influence mankind ultimately, shall spread their powerful virtue through the world. Our great object has been to put down violence, and in proportion as we feel the necessity of inducing man to abstain from war, so much more imperative the duty becomes in us to endeavor to induce others, by peaceful suasion, to practise virtue and justice. It is, therefore, for that reason that we, the friends of freedom and of peace in England, feel bound to speak in terms of condemnation of the conduct of America with regard to Slavery. I know that the Americans are a noble people, and that they are anxious to go forward in that career of virtue and justice which nothing but the selfishness of the slavehol

therefore, that I say that our expression of sentiment upon this subject is likely to have great influence with the Americans. These are the weapons which we ought to use, in endeavoring to build each other up in our most holy practices and desires, and in so doing we are doing our duty to God. and may hope ourselves for a future life of happiness, and in proportion as we discharge our duties here.

Mr. Thompson here read the letter of the Rev. Mr. Brock, apologizing for his not being able to be present in the earlier part of the meeting.

Mr. George Thompson, in proposing the second resolution, addressed the meeting as follows:—Sir the honorable gentleman behind me (Mr Jones) was not quite so explicit as I could have wished him to be, in his expression of disapprobation of Slavery in America. He spoke in such a cautious, non-committal manner of Slavery, as makes me somewhat afraid of his orthodoxy on that question He dislikes Slavery 'in principle;' he dislikes it in the 'abstract.' Now, I have no objection at all to Slavery in the abstract! I dislike it in practice—I hate it in the concrete. I have, then, strong reasons for doubting our friend's orthodoxy upon the subject of Slavery. He tells us that he resided for two years in the Southern States, and he was quite happy and comfortable, for that long period, amidst the clanking of the chains of three millions of human beings. Sir, did he reflect upon the source whence the means of furnishing him with that hospitality were obtained? Why, he did not eat a mouthful of food at the house of a single planter. that was not stolen from the slave.—(Cheers) Proud of hospitality from a man-stealer! Go and dine with the highwayman to-morrow, and if you have dined with the slaveholder to day, apologize to the outlawed highwayman for the insult you have offered him in coming to his table, after having accepted, on the previous day, the hospitality of a slaveholder. (Loud and prolonged cheering.) Apologize to the highwayman I say for the insult you have offered him, in setting down at his table, after having kept such company the day before. Hospitality from a slaveholder! What is it? The companionship of the most stupendous felon that a forbearing God permits to trample under foot his justice. Why, sir, all crimes are concentrated in one in Slavery; the utmost possible height of human guilt is reached in the hour in which a human being stretches forth his hand and claims another man as his. Slaveholding is atheism, and atheism in its very essence It is not merely atheism in theory, but it is atheism in practice. (Cheers.) I know well that there are many polished Americans who are slaveholders The present President is a slaveholder and so have all his predecessors been, with the exception of our. Yes, sir, every man who, from the portico of the Capitol, has sworn to observe the Constitution of the United States, has done so, having at the very time upon his plantation flourishing the lacerating scourge, that has ploughed deep into the backs of his suffering slaves. Now, I care not whether the man who has done that has been a hero in battle in Mexico, or whether he is the all but sainted Washington, the most perfect man, save one, and he was God and man both, whose character, I have studied, but whose character, nevertheless had this foul blot upon it. that he lived and died a slaveholder—I care not whether it was George Washington Zachary Taylor, or Henry Clay, or Munroe, or Jefferson. or any other man who has filled the Presidential chair—I say from this platform, that they, one and all, sunk themselves, by the act of slaveholding, below the vilest, most blood stained, and outlawed felon that ever committed human crime but left the world with crime unpunished. Claim a man? Why what is it you claim in so doing? The peerless work of the Deity. (Cheers) The being for whom this world seems to have been made; the only being who walks abroad amidst the accumulated glories of creation, and is conscious that 'his Father made them all' (Cheers.) Try him; put the slaveholder, Zachary Taylor, here, and place there a band of his victims, whose understandings have been darkened, and eyes of whose souls have been put out by Zachary Taylor himself. There is the slaveholder, reigning over the Republic of America—there he is, sitting in the White House in Washington, talking of his herds of slaves on the banks of the Mississippi. But put the slaveholder and the slave side by side; test them alike by the wisdom that formed them, by the Providence that sustains them, the divine light that guides them, the equal redemption achieved for them—test them by their hopes, fears, capacities, responsibilities, and accountableness—by the eternity of their future existence, and their common eligibility to tread the courts of heaven hereafter—and what are they? Why, in every respect, they are equal—Christ died for both, and when Zachary Taylor calls that colored brother his chattel, he breaks up the throne of God to make himself a footstool. (Cheers.) He puts himself in the stead of the Almighty, arraigns the justice of the Deity, and becomes the god of God. Now, does our friend, the citizen of Boston, dispute that view of Slavery? If he does, I will meet him upon that ground, and that alone. I will say nothing about stocks, whips, thumb-screws, bloodhounds, Chili vinegar, and all the diabolical contents of that hellish laboratory which exists in the South. (Hear.) Slavery, in my judgment, is not a question of degree in treatment. I care not whether the slave crawls in rags, or stalks abroad in robes—whether he now lies rotting in the goal of Charleston, or is the pet domestic of John Randolph, whose noble soul was too big to allow him to add suffering to insult, and torture to Slavery. I care not for any of these adjuncts. Tell me not that the man is well treated. Treat him kindly, and the probability is he will be rendered the more miserable for it. Let him have the advantage of education, and you are educating him into a quicker perception of that ever torturing thought, that he is not a man—that he is a thing—and that you have robbed him of the diadem which God had placed upon his brow. No, it is not with these petty adjuncts that I would deal; it is with Slavery in its essence that I war; and therefore I never did consent, and never will, to discuss Slavery as a question of more or less lashes, more or less food, or, as our friend told us, giving them Saturday, or giving them not the Saturday. 'Giving' them the Saturday! (Hear, hear. A voice: 'Give it him.') Rob me of my house, and make me a present of the kitchen! (Laughter.) Rob me of myself, rob me of my wife, plunder my cradle, stamp the brand of slave upon my brow, and then—give me Saturday! (Loud laughter.) Oh, yes, ladies and gentlemen, I must doubt our friend's Abolitionism. I have seen so much of these would-be Abolitionists. I say not this in anger, but I warn you. (and any man who has learnt the Abolition catechism as I have done would do the same,) never to trust to any of these vague generalities, to allow them to be sufficient to stamp a man as the friend of the slave. This gentleman tells us that he hates Slavery. Well, then, does he boldly declare that the sin committed by every man in America, who owns a slave, is a high crime and misdemeanor against God, and a foul and brutal outrage against man? He ought to do that, if he hates Slavery.

Mr. Jones—I will.

Mr G. Thompson—He has adopted America as his country; he lives under her Constitution, and I suppose he has helped to celebrate the anniversary of the 4th of July; if so, he has heard these words read as the exordium of the Declaration of Independence. which the people of the United States, in 1776, put forth: 'We hold these truths to be self-evident, that God has created all men equal; and whenever human governments entrench upon these natural and unalienable rights, man's resistance to such oppression is obedience at once to the laws of God and the dictates of justice.' A glorious declaration that was! A glorious declaration it would be were Slavery abolished! (Hear, hear) If the echoes of Carolina, Mississippi Alabama and Texas were no more awakened by the clank of the fetter, the crack of the whip, and the sigh of the hopeless prisoner, of all countries I have seen, whether for grandeur of scenery, or for energy of character among her people, or for anything else that can distinguish a nation—that is the land I would choose for my home, could I forget the ties that bind me to my native land. (Cheers.) But America has this abomination in her midst; and yet she put forth that declaration in 1776, and reiterates it from year to year. Well America will never see that day again. They were noble men—the Washingtons, the Jeffersons, the Adams and the rest; 'take them for all in all, we ne'er shall look upon their like again.' The signers of that Declaration of Independence were sincere in their desire to achieve freedom for the black as well as the white; they were men who saw that they could not, in consistency, resist a threepenny tea tax and a stamp act, and call them oppression and yet continue to hold in uncompensated slavery some hundreds of housands of their fellow-men Well, then came the adoption of the Constitution. I believe the majority of men in that Convention -for I have read whatever has been published of its history. which was previously secret, but has since been published—I say I believe the majority of the members of that Convention wanted to get rid of Slavery; but, in an evil hour, and to promote what they called harmony, and the establishment of a government, and the keeping of the various parts of the country in unity, they sold the birthright of the slave. There are Americans who come to this country, and want to get rid of the charge of Slavery as a national sin. It is now admitted that there was, after days and days of anxious discussion, a deliberate compromise of the question of Slavery in the Convention at the period when they adopted that Constitution. Am I asked to declare in what the United States Government is guilty in regard to Slavery? Why, look at the District of Columbia. There it is, the common property of all the States, the seat of the National Government. There is the Senate, there the Capitol, there is their Legislature, their upper and lower chambers of Parliament. A little spot of earth, ten miles square, watered by the Potomac River. Now, have they purged this very sanctuary of republicanism from the sin of Slavery? Why, until recently, there existed there all the outward and visible signs of Slavery; there were the slave auction, the slave pen, the slave ship, the slave coffles, the slave auctioneer, and the soul-driver, who comes up from the surrounding plantations, with his herd of human cattle, to carry them away to New Orleans. Have they purged the national territory from Slavery yet? No! In that very territory, every free colored man not having a proof of his freedom about him is arrested and thrown into prison, and sold by the United States Marshal to pay his own prison fees, though he should ultimately prove himself to be a free man. [Cries of 'Shame.'] This is the condition of the capital of America with respect to Slavery Well, then, look at the Constitution, which is binding upon all other States. That Constitution requires that any slave escaping from Slavery into another State shall be recoverable by application of the Government of one State to the Government of the other. Look again at the laws which sanction the internal traffic in slaves in the United States. Why, there is nothing more common than for the northernly slave-breeding States to be making up their coffles of slaves, and constantly drafting them off to the exhaustible States of the far South Why does not the United States prohibit that? The National Government of America has reserved to itself the sovereign power of regulating commerce between State and State; they know that their commerce in slaves goes on, and yet they have not attempted to put a stop to it. Then, again, that Constitution pledges the whole of the free States, as my friend, Mr. Brown, has told you, to give their physical force entire to the suppression of any insurrection that may take place in the South. Hence, should some black O'Connell arise, or some John Mitchell gather around him his swarthy companions in degradation and Slavery, and strike a blow for freedom—a blow (and I judge them out of their own mouths) upon which the civilized world would look down with commendation, and wish that it might reach its aim;—but should such a man arise, and such a band of men join him in endeavoring to achieve the liberty of the slaves, the whole physical resources of the United States are pledged to the suppression of the insurrection. And yet we hear a vast deal in America about sympathy with Rome, and sympathy with Ireland. O, yes, the Southern men are great sympathizers. It is not sober Boston that takes the lead in sympathy with the oppressions of Europe. Or in any struggle which may be going on on the banks of the Danube, or the Seine, or elsewhere; but it is in the South that you hear these expressions of sympathy. Now, the conduct of those slaveholders reminds me of an anecdote which I once heard. A gentleman was making a morning call upon some ladies in the South, and passing through the yard up to the door, he saw a number of slave children—colored, of course, or they would not have been naked, and naked because they were colored—running about in a very neglected condition. When he got into the house, he found the ladies of the family very busily at work, making all sorts of garments. It is not a very usual thing for ladies in the South to be particularly industrious in this way. Like all the inhabitants of warm climates, they indulge a little in idleness; but this gentleman wished to know what made them all so busy at that particular time; when the lady of the house, in a very tender, sentimental tone, informed him that they were preparing some clothes to send to New York, or elsewhere, for some poor, distressed refugee Poles. 'You are working for the Poles, are you?' said he. 'Just so,' said they. 'Ah, I saw a number of them as I was coming up to the house.' "What!" said they, "you saw a number of Poles near our house?' and they started and ran to the door, exclaiming, "Where? where? where?" "There! there! there!" said the gentleman, pointing to the naked children; "those are the Poles I mean!" (Cheers and laughter.) So I say to America; cease your anathemas against crozier and sceptre in Europe; cease to denounce Nicholas of Russia, and the other tyrants who plant the heel of despotism upon the necks of their subjects. You have your Hungary at home; you have your Ireland at home; you have your Poland at home; you have your Piedmont at home; you have your Sicily at home. Go and proclaim the truth of the language of your Declaration of 1776 again in 1849; let Liberty again descend, her second advent being brighter and better than the first. (Loud cheers.) Wear sackcloth and ashes, and prostrate yourselves in the dust till you can say, "there is not, between ocean and ocean, a slave or tyrant in America." (Loud and prolonged cheering.) Now, I say all this without any prejudice against America. The men who know me here, know that I am no admirer of despotism at home. (Hear, hear.) I say not, go to work to set up republicanism here; we must be cautious, as well as bold; but I say, if I have to choose for myself, give me a democracy. (Loud cheers.) If I am asked whether it will work well, especially for a new country, I say, look at America. The problem is solved: the age of experiment is passed; all the doubters, and cavillers, and disbelievers are silent. There are often found many squabblers, many feuds, many seeds and sources of discord in her midst; but still she stands, and would stand out symmetrical and sublime, if this giant abuse, this crying insult to God and degradation to man, were put an end to forever. It is not that I love America less, but that I hate her crimes more. (Cheers.) Let her bring out from her camp this accursed thing—

"Consign it to remorseless fire,
Watch till the latest spark expire,
Then strow its ashes on the wind,
Nor leave an atom wreck behind!"

And then I, for one, would have adopted that country for the rest of my life. Though my children should live here to wage war with the poorest of the poor against the strongest of the strong, I will point to America and say, that is the country which, since men love liberty and aspire to achieve it, has wrought out the sublimest proof of the competency of man to share in his own government. (Loud and prolonged cheering.)

D. M'Donnell, Esq., having, in a brief speech, seconded the resolution, it was carried unanimously.

[TO BE CONCLUDED.]

Annexation in Upper Canada.—During a recent absence from home, the editor passed through a dozen villages in Upper Canada, and the sole topic of conversation among all classes and parties was Annexation. Nay, in the good city of Kingston—loyal old Kingston—the stronghold of Conservatism par excellence—nine-tenths of the people are Annexationists; and if any practical benefit could arise from signing any Manifesto, they would cheerfully do it. But they possess common sense, and knowing that without the consent of Great Britain, all attempts at Annexation must be worse than useless, they wisely bide their time. The election of Peter Perry for the Second Riding of York, will say how far Annexation principles prevail in the vicinity of Toronto.—*Kingston British Whig.*

Abduction Case.—Capt. Woolford, of the schooner Thomas G. Pratt, who was committed to jail by the Mayor, on the 6th instant, charged with abducting a man slave named Henry, the property of Mrs. Jennings, was brought up before the Hustings Court of this city yesterday for examination, and, after a full hearing of the evidence and of counsel, was acquitted. Capt Woolford, it will be remembered, while on his way from Fredericksburg to Providence, R. I. put into this port for a hand to assist in working his vessel, and shipped Henry, not knowing him to be a slave, but without requiring of him the requisite evidence of his freedom. After proceeding to sea, his vessel springing aleak, he was compelled to put back, and the slave, alarmed at the thought of returning, became very much excited, and in a fit of delirium, thereby induced, jumped overboard and was drowned

Capt. Woolford has had three weeks confinement in the walls of a prison, and will have to pay for the negro—a pretty severe penalty.—*New York Herald.*

The Anti-Slavery Standard.

Without Concealment---Without Compromise.

NEW YORK: THURSDAY, NOVEMBER 1, 1849.

Mass Anti-Slavery Convention.

A Mass Convention of the friends of Freedom will be held at the Presbyterian Meeting House in Washington Hollow on Wednesday and Thursday the 14th and 15th November, commencing at 10 o'clock A. M. of each day, and continuing through the afternoon and evening.

The object of this Convention is to bring together the opponents of Slavery of all parties for the purpose of a full and thorough discussion of our relations to the system, and to devise means for its speedy extinction.

Too long already has our Country rested under the burning shame of an institution which is outlawed by all Christendom! Too long have the down trodden millions of our own land been denied that freedom which not the sternest despot of Europe dares deny to the most abject of his subjects. American mothers, from the Slave Prisons of our own Capital, call to us for help! Shall we heed their cry? Shall we prove to the world that our hearts are not dead to the appeals of suffering humanity?

The tyrant's eye is upon our every movement. Let him see us gather by thousands at the call of Liberty, and his heart will fail, his sinews will become wax!

It is earnestly hoped that no town in Dutchess or the adjacent counties will be unrepresented in this gathering of the friends of Freedom. The call is alike to all without regard to sex, sect or party.

JOHN BLOOM, THOMAS DRAKE,
JOHN COMSTOCK, MARTHA T. KATCHUM,
MARY H LYON, JANE CUNNINGHAM,
ALANSON THORN, M. FARRINGTON,
MARY TWEEDY, PLILETUS ROBERTS
WM. BREWER.

A New York State Convention.

It has been proposed that a Convention of the Abolitionists of New York be held at the opening of the present winter, somewhere about the centre of this State. Those with whom the project originated are persuaded that a necessity for such a Convention exists, and that a more favorable time for holding it has never occurred, and perhaps may never occur again. It is several years since any such general meeting of the friends of the American Anti-Slavery Society has been held in this State out of the city of New York, and the natural result of a want of co-operation for the interests of the cause, perhaps even of a decreasing interest in the cause itself, certainly of a decline of zeal and vigor in its behalf, has followed. A State Convention, they believe, will gather together again the scattered forces of our host, instil new life into its rank and file, and organize it anew for a more determined and deadlier conflict with the subtle and powerful foe for whose destruction it is pledged.

For several weeks past a correspondence has been carried on among individual Abolitionists to ascertain, before any public announcement was made, whether the co-operation of the friends of the cause throughout the State could be relied on in case such a Convention should be held. The proposition is thus far received with enthusiasm, and it now only remains to spread that enthusiasm and to fix upon the time and place of the meeting.

Syracuse as the most central point, and most easy of access, it is acknowledged on all hands, will be the best place for such a Convention. It is certain that a church can obtained there for a meeting, even if a hall more suitable for such a purpose cannot be had—a consideration in itself of no little moment. The Convention, therefore, unless some good reason shall arise hereafter for changing the locality, will be held at Syracuse.

The time remains to be fixed, and on this point some farther consultation is necessary. It was first proposed to hold the Convention late in November, or early in December, but it has been suggested that a month later would be a more favorable time, after winter has fairly set in, as the roads will have then become more settled, and a larger attendance ensured of those who travel in their own carriages or in stages.

We shall be glad to know the opinions of the friends in the country on this point; and we suggest to them also that there be a general expression of opinion of the Abolitionists of the State, through the *Standard*, as to the propriety and feasibility of such a Convention as is proposed. It is only necessary to show the feeling of a mutual want, and to encourage each other by a display of mutual zeal in this matter on the part of the Abolitionists of this State, to ensure the largest, most enthusiastic, and the most influential Anti-Slavery Convention that has ever been held within its borders.

We shall revert to the subject again next week, and beg that, in the meantime, our friends will at once set themselves to work by procuring signatures to a "Call," and by individual letters to the *Standard*, to secure the interest of each, and ensure the co-operation of all in a Mass Convention of the Abolitionists of New York.

Canada.

"The gathering of money is the only thing that with draweth the hearts of Englishmen from the Prince," said Sir Thomas More, nearly three centuries and a half ago, and the saying is as fresh still as if it had been made by a poet instead of an under-sheriff. Among the Spanish race, revolutions has almost supplanted the bull-fight as a popular amusement, in France it is a kind of recognized makeshift for election, in Germany it is arrived at by something like a chemical analysis, but among the Anglo-Saxon family it continues to be an explosive gas generated in the dark void of the empty pocket. The desideratum of English statecraft would seem to be a kind of Davy's safety-lamp with which the adventurous Chancellor of the Exchequer might descend to glean the last particles of ore from that long-worked mine without danger of being blown out of office. A fall in public securities is the change whose fear perplexes English monarchs, and the hand which writes *mene, mene*, on the walls of Downing-street is that of the reporter of the stock market.

As long as x remains an unknown quantity, theoretic demonstrations make small impression upon the mind of John Bull, but let him understand that x and bread and butter are equal terms, and he is awake at once. In regard to Canada, John has been slowly coming to the conclusion that, whatever else it might be, it was certainly expensive. But here another quality of his mind becomes active, namely, his pride. He is one of the largest landholders on the planet, and he is fearful lest he should lessen his consideration among his fellows by giving up even a piece of territory which is draining his pockets. The physical strength of England is Saxon chiefly, but the hard, sharp Norman intellect stamped itself easily and durably upon the yielding clay of the softer conquered race. In the common law of England the Saxon element predominates, but public opinion is largely Norman. The Norman was a robber, and stealing was in his view honorable if the object were a kingdom or a province, and the theft were accomplished by violence and demanded courage for the perpetration. He was the Colonel Blood of the middle age, too much of a gentleman and soldier to pick a pocket, but not above the grander larceny of crowns. He could endure any hardship but that of getting an honest livelihood. Though the strength and greatness of England have for centuries rested mainly upon trade, yet trade has not hitherto achieved for itself the prestige of entire respectability in the English mind. The British Merchant is the toast of public dinners, but no sooner has the British Merchant acquired a fortune, than he sets about contriving how he shall save his children from the contamination of the paternal caste. He gets his sons into public office, into the Church the Army, or the Bar. Some kind of a living upon others they must have, something that approaches the Norman standard of respectability, honorable plunder.

The Colonies are dear to England as matters of pride, disconnected from any sordid idea of profit, and as supplying offices for young men of what are oddly enough called *good* families, by which those are meant which have not been generally distinguished for the purity of their public or private morals. Canada is especially dear as a trophy won from her ancient enemy France. But England is beginning to have some dim appreciation of so vulgar and tradesmanlike a thing as the balance-sheet. The figures and statistics of the calculating Saxon force themselves upon her attention more and more. Glory must nowadays bring an endorser with her to the Rothschilds. England is fast finding out that her colonies are dear in another sense. The question is one between pride and expense, and it asks no supernatural power of prophecy to foretell how it will be eventually settled. What length of time must elapse before the empty pocket starves her into concession is a point of obscurer speculation.

At any rate, the question of the separation of the North American Provinces from the Mother Country has now fairly begun to be discussed on both sides of the ocean. That it would be wise in England to yield gracefully, we think is beyond a doubt. If it be the mission of the English race to plant the germs of self-government in every quarter of the globe, it is most desirable that the different portions of that race wherever settled and however governed, should be able to communicate everywhere the entire moral force of a great united nation. The ties of ancestry and of a common past so rudely snapped between the Mother Country and the thirteen Colonies by the American war of Independence, are beginning to reunite themselves. Every steamer carries and fastens a spider-thread of sympathy and interest, each invisible, but the sum of which will at last rebind firmly together the little Island and the daughter it had disinherited and disowned. It cannot be but that the experience of seventy years has made England wiser, and that she will be slow to estrange another child.

As to the probability of a separation of the Canadas from Britain, speculation is useless, since time and circumstance will decide the question soon. We are not inclined to think, however, that such a movement as that lately begun in Montreal will go backward. Here, at least, there is manifest destiny. England is no longer the only central sun of an Anglo-Saxon system. The great fragment which wandered off, a separate planet, and has become the United States, begins to pull, with gradually increasing force, the nearer satellites. Canada gravitates toward the larger and more neighboring body. This is not the manifest destiny of aggressive rapine, as in the case of Texas, but obedience to the attraction of natural laws.

But, setting aside for the present the attraction of the American Republic, it is at least certain that the centrifugal force of the Provinces is steadily increasing and carrying them farther and farther from the British centre. Interest draws the colonists of English descent in a direction opposite to predilection and habit. And, even supposing an undiminished loyalty in these, there must be taken into account the presence of a neutral body in a large subjugated population which has retained its language and traditions, and whose *vis inertiæ* must be overcome by an intenser loyalty on the part of the rest.

In case of separation, two plans have been proposed, independence, and annexation to the United States. Here again the French element in the population must be considered. If not numerous enough to set up for themselves, they would certainly offer very perplexing material to be worked into the fabric of the new Republic. This, with other circumstances of convenience and interest, would certainly lead to a proposal for annexation. The proposal once made, annexation may be looked upon as a certain event.

As enemies of Slavery, we should consider it an event to be desired. It will give greater preponderance to the Free States, and infuse into the veins of the Republic fresh blood uncorrupted by the scrofula of Slavery. The mere proposal of it will do what principle and conscience have never yet been strong enough to accomplish, and divide the national parties into a Northern and a Southern organization. It will unite whatever of Anti-Slavery there may be at the South with the Northern party, thus giving it more confidence and strength and preparing it to receive more radical ideas.

But it will do a great deal more than this, and already the well-trained noses (of wax) of the editor hounds who hunt down the prey for the old political parties begin to snuff the lion crouching hard by. In case of annexation the first question to arise will be as to the consenting of the new States to that clause in the Constitution which provides for the surrender of fugitive slaves. This will be rather a perplexing affair to our hitherto prosperous politicians. We shall get some new ideas on the however-boundedness of our glorious country. How fearful will our Democrats become of a rupture in our peaceful relations with England, our Whigs how careful for the strict maintenance of treaty stipulations! We shall find that the area of freedom can only be extended Southward, and shall discover the enormous difference 'twixt tweedledum and tweedledee when the breath of freedom and not that of Slavery fills the pipe.

The constitutionality of annexation has been settled by recent precedent. Or rather it has been settled that what the slave power demands is always constitutional. Should Canada apply for admission into the Union, we shall have an opportunity of learning whether the Constitution is capable of becoming pliable under the hands of Freedom. Any event is desirable which shall exhibit the Southern oligarchy in its true light, and which shall reduce the slaveholder to a more odious and contemptible minority. Therefore we hope before long to hear the knock of Canada at the door of the Confederacy, and to see the inhospitable confusion produced within by the advent of so awkward and unseasonable a visitor, at the moment, too, when we were expecting Miss California with a slave to carry her parasol).

J. R. L.

A Visit to Liberia.

Albany, New York, October 15, 1849.

Mr. Editor:—I notice in the *New York Recorder* of the 3d instant, a selected article stating, that some hundreds of *free* colored people were urging their plea to be taken to *Africa*, by the ship expected to sail in December.

This calls to my mind a little incident which occurred while I was in New York. It happened while in conversation with Rev. Dr. Peck, editor of the *Methodist Advocate*, at the Book Concern; a zealous, nervous, spare man, with black eyes, black hair, and dark sallow complexion, called in, to whom I was introduced, and found he was Rev. Mr. Phinney, agent of the *Negro Exporting Association*; and I remembar he said this company had sent several Methodist negro preachers of the South already to Africa; but somehow the *Methodists* both North and South, took very little interest in this exporting business, and he wanted Dr. Peck to "*stir them up with his sharp pen*"! as funds were greatly needed; and the Methodists *North* must give their money to ship off "*good negroes*," when the owners gave them liberty to go free! Well, thought I to myself, here I am, a Southerner, as folks call me, in a Methodist editor's room, and here is an agent of *Northern* Churches urging the necessity of screwing out money from the people here to keep up a *delusion!* and here I am, an out-and-out believer in the *divine* appointment of Slavery, and what a perfect *contradiction* we three men are to each other! This Rev. Agent of the Northern Negro Exporting Association invited me very politely to call on him, saying he had the portrait of President Roberts of Liberia, which I could see by calling. I did try to find this office, but stumbled in at 61 John street, instead of some place in Nassau. And here, too, I found another pack of *contradictions* in the midst of Abolitionists.

This sending free negroes off to Liberia to die on the passage, or die by process of acclimation, as thousands have done, may seem all right, and most exalted religion; and the idea of *chaffering* the dollars out of the North to keep up the game, is not a bad one; and, poor dupes, they give God thanks that the *poor ignorant slaves* can be sent out of the country to *Christianize* Africa! Was there ever such a farce enacted in Heaven's name since Noah built the ark? I laugh, and scold, too, sometimes, at this perfect folly, and, to my mind, wilful nonsense, which men practice, and that in the name of religion; and the people say, "Amen! Go a-head!

Look again. Here is Lowell, Dover, Lawrence, Pawtucket, and a hundred other towns, and cities, which have grown up in these last fifty years solely and alone from the *production* of cotton. But for *Cotton* these factory villages, towns and cities, never would have come into existence, and the blessings untold and inconceivable which *Cotton* has conferred on America, in every branch of trade and commerce, is seen and felt everywhere; and yet these blessings, yes, these very blessings, now the pride and boast of the North, are the *result of Slavery!* But for Slavery, *Cotton* could never have been produced to bring about the investment of talent and capital, which we now see and glory in! The *base* of all this wealth and prosperity is *Southern Slavery*; and yet what awful names some people use when they overlook *these facts* and denounce the institution! We are strange beings and never contented!

Look again. Here are three slave dealers, slave breeders, slave *devils*, who some folks think fit only for fire and brimstone forever and ever; doing what? Yes, doing what? Where do they send their cotton? And when sold, what is the return? I wish some *Northern* manufacturers of hats, boots, shoes, clothing, wooden ware, and every kind of mechanical work, would tell me what they would do for a market to sell their products in, but for the South? Every kind of mechanical trade in the North depends, in no small degree, on the *Southern* market. And yet the hue and cry is heard far and wide about the dissolution of the Union, or the Abolition of Slavery! Fie! fie! This is all moonshine magnified by hypocrisy! And it really pleases me to find some people so godly given that they do penance over a mess of *persimmon leaf tea* made perhaps by slaves in Alabama, but forego the *sugar* lest they be a partaker of other men's sins; and they the awful slaveholders! O dear! I hope no one will faint at these exhibitions of folly, ignorance, cant, and hypocrisy.

I was on a visit to Montgomery, Alabama, in February last, and on the boat going down to Mobile, I found a Mulatto man, who was a preacher, and known as *Free Joe*; a dealer in chickens, eggs, etc., six days in the week, and *sometimes* on Sunday too! Well, *Joe* had started from Montgomery some months previous to go to the land of Free Niggerdom, *Liberia*, with his wife; and at Mobile, during the Mexican War, their camp was seized by some rowdy soldiers who were encamped at that time at Mobile, and nearly every soul robbed! Joe said *the company* of free negroes in the crowd lost *six thousand dollars*, in one night, and twelve hundred of it was his own!

—He also informed me this led him to *refuse* to go out to "Niggerdom;" and he stated further, that he had learned by "a fellow servant," lately returned from Liberia, that more than half of those who had gone in the ship which he was going in, actually died on the passage! So Joe was glad he was yet in a slave State; and so was I. If any mistake is made in this brief narrative of Joe's, Rev. Jefferson Hamilton, D. D., of Montgomery, Alabama, who was superintendent of the shipping department of these negroes to *Africa* at that time, can give more light, perhaps, on this subject. It looks rather unbecoming, I frankly confess, to see Rev. D. D's engaged in such matters! Better leave it, gentlemen, to *the people of the world*. This *praying* off negroes with a cargo of New England rum, is funny enough! The rum is to drink after they get there. Fine Missionaries!

Can any person inform me what number of hogsheads of distilled poison-water are on board the ship now getting ready for Liberia, which the *Recorder* mentions? I should like to know how many of the owners of this poison are *ministers of the Gospel*; how many are the very *Missionaries* going out; how many are deacons in Northern churches; or professors of religion; and how many are zealous Abolitionists. That each and all these classes have been the owners and venders of liquid poisons, sent off in God's name to destroy the heathen in years past, many believe. It is astonishing to me that men will move heaven and earth to raise a fuss about the Negro Slaves at the South, *who are not allowed to buy or use liquors*; and yet cheer on those who are sending death and damnation to the heathen in the name of the Lord! There is something so damnable in this, I wonder the praying, canting, boasting, bragging, covetous catch-penny defamers of good men, South, cannot see *this beam* in their own eyes! I repeat it, the slaves are not allowed the use of liquors, and heavy penalties are sure to follow any one who sells intoxicating drinks to a slave, on conviction of the offence. In this respect, therefore, the slaves are more secure than the free negroes or the heathen. Hence, I go for Slavery, as it is; rather than Abolition with drunkenness and crime, mobs, and missionaries to the heathen with cargoes of Rum! It is a *devilish* business!—H. B. B.

Reply.

Our reverend correspondent, will yet come, we trust, to some rational conclusion, though there seems to be in his mind now an almost hopeless, and quite inexplicable confusion. He is nevertheless full half-way, if he did but know it, on the high road to ultra Abolitionism, for though the conclusions which he and the Anti-Slavery people have arrived at are diametrically opposed to each other, they are reached, in a measure, by precisely the same method of reasoning; the difference being that he deduces from the existence of certain facts a certain result—the necessity of Slavery—while from the same facts the Abolitionist deduces the necessity of emancipation.

He shall not complain, however, that we treat him too cavalierly, or his objections too lightly when he advances any which we can consider in a serious light. But we do not as yet see anything specially to reply to, for we are not inclined to accept the position in the discussion into which he evidently means to throw us.—The burden of proof, that Slavery is a blessing, properly lies with him, and not with us, that it is a curse.—What is the true character of Slavery? we take it is the real question, involved here as always between the advocates and opponents of Slavery. As we hinted in a previous reply to our correspondent, he begs the question—assuming that to be an established truth, which is the thing to be proved namely, that Slavery is a blessing. The essential character of Slavery he has not yet touched upon, but, he argues, that character must be divine because where the system exists there revivals of religion exist also; and, he maintains, that bondage is the natural and proper condition for the negro because there seems to be insuperable objections to his freedom in the prejudice which exists against him in the white race. 'B.' forgets, or wants the logical perception to see, that in the assumption that revivals are evidence of the character of Slavery, he proves nothing, but involves himself in the further necessity of showing that even revivals are what he assumes them to be; and in arguing that the negro must be held in bondage because his position in the social scale is a low one he must show that position under all circumstances to be a true one, before he has the right to deduce from it that Slavery is right.

He can as easily show that adultery, gambling, duelling, and drunkenness are right because they exist where there are revivals of religion, as he can prove Slavery to be right because it exists under similar circumstances. Or he may as well argue that it would be right in the North to reduce her three hundred thousand blacks to bondage because certain disabilities exist against their social equality with the whites, as he can that Slavery should continue at the South for the same reason.

We are willing to acknowledge that there are difficulties in the way of the Abolition of Slavery; but we do not acknowledge that because of those difficulties Slavery ought not to be abolished. If 'H. B. B.' can show that Slavery is both right and expedient, then the question of emancipation needs no discussion. But unless he can show this, then, we contend that emancipation is a duty let the consequences be what they may.

Father Mathew and his "Paltry Stipend."

We observe in the last number of the *London News* a communication from a correspondent who signs himself a "Corkonian," who has seen, he says, with "pain rather than surprise," the accounts of the course of the reverend Father on the Slavery question in this country, "because" he adds' "his reverence is accounted an amiable but weak-minded man; easily led by those who last obtain his ear, and, I may almost say, *consequently* his confidence. O'Connell led him into Anti-Slavery; some glib American, it might be, led him to pro-slavery."

His reverence may well exclaim "save me from my friends!"

The writer sends to the *News* the follo wing extract from the *Tyrawly Herald*:

"As we copied and commented on a contemptuous and, had it been used, an ungrateful and indefensible expression attributed to Father Mathew, in reference to the pension which he receives from Government, it is fair to state that his friends deny that the expression ever escaped him; and that in an answer to an address from the committee of St. Mary's Abstinence Society in Boston, enclosing him 150 dollars, he speaks of that pension as "the pension generously granted by the British Government," and "the pension kindly granted by the British Government."

As the *News* refers to the *Standard* "as likely to be well informed" on this point, and as having pronounced it a fact that Father Mathew *did* use the "contemptuous, ungrateful and indefensible expression" referred to, we again publish Father Mathew's letter, that our friends on the other side may know whereof we affirm. The letter was written to the Committee of the "Roman Catholic Beneficial Society of New York" in reply to one from them welcoming him to this country, and enclosing him the sum of $150. It is as follows:

New York, July 4, 1849

Fellow Countrymen:—From my heart I thank you for your generous and enthusiastic welcome. I rejoice in recognizing in the tone and spirit of your address, a development of that manly and patriotic feeling, indigenuous to the Irish character, and which the enobling influences of the glorious land of your adoption tend so much to foster and promote. I thank you, I deeply thank you, for your kind sympathy, and assure you, that nothing but the overwhelming necessities of my position could induce me to accept any pecuniary aid from the British Government. I need not remind you, that I have never converted to my own use a single penny of that annuity, it having been invariably appropriated to pay the premium of insurances effected on my life to satisfy the importunities of creditors, to whom I became indebted in my unceasing exertions to promote the cause of temperance in Ireland. Nor need I assure you that I cannot so far forget the duty I owe to humanity, as to identify myself even in thought with the workings of that heartless and unchristian policy, which consigns thousands of brave and virtuous Irishmen to starvation, disease and premature death. I would, gentlemen, consider it the happiest epoch of my life, if, the claims of my creditors being satisfied, I would be enabled to resign this paltry stipend, and once more move amongst my beloved countrymen (for whom I would willingly sacrifice my life,) free, untrammeled and independent. In this spirit, and for this purpose alone I received the kind assistance of the friends of temperance in America. To this object your generous gift shall be solely appropriated. I want nothing for myself but the humble privilege of doing good, and the power of consecrating the remainder of my days to the advancement of that sacred cause, which has benefitted millions, and with which religion, virtue and patriotism, are alike identified.

I am, fellow-countrymen, with feelings of deep gratitude, Your sincere friend,

THEOBALD MATHEW.

In a letter to the Committee of St. Mary's Society in Boston six weeks later, it is true, he speaks of this pension as having been "generously granted" and "kindly granted" by the British Government, but these terms are in such striking contrast to the language of the above letter, that there is nothing uncharitable in supposing them dictated by a sense of having committed a blunder in the expression first made use of. The simple truth of the whole matter is that the reverned priest landed in this country with a determination to please the Americans and make the most of his visit, and he thought, rightly enough, that the shortest way to Jonathan's heart was to abuse England and be pro-slavery. He has already learned that to do the first cost more at home than it came to in this country, and we have no doubt that when he has reaped all the profit of befriending the pro-slavery party here he will endeavor to win back the good opinion of those whom by that course he has offended at home.

J. M. Barrett.

We find in the *Era* a letter, which we copy, from J. M. Barrett, by which we learn that this persecuted man has been released, in accordance with the recent decision in his case, from prison, and is on his way home. It will be noted that he believes the popular sympathy to be on his side, and not with his persecutors.

Spartanburg, October 8, 1849.

Mr. Editor:—The Court of 'Common Pleas' for Spartanburg district has just closed it session for this season, and the rusty hinges of my prison doors have grated harshly upon my ears for the last time. I am now at liberty, and there is not manifested by the great mass of the community the least disposition to treat me disrespectfully. Those men who had banded themselves together in this place under the term 'Safety Committee,' and who, in order to keep themselves 'safe' from the law against them for their lawless conduct, have proclaimed themselves 'above the law' and who, from the time they cast me into prison

Father Mathew and the Abolitionists

The policy of Father Mathew is still the subject of remark in England, and with the exception of individual correspondents of the *News*—referred to in another column—and of the *Inquirer*, he finds no defenders. The press seems united in his condemnation. The *Inquirer* replies in a long and very temperate and clear article to its correspondent, and a late No. of the (London) *Athenæum* comments thus severely upon the conduct of the Reverend Father.

"Some weeks since a paragraph in our "Gossip" reported the movements of Father Mathew in America. We then referred to his expressed desire to exchange his English pension for an American annuity, and to the efforts which were being made in his name to raise a fund for the purpose. Since that time, this begging-box policy has been still further developed by the prudent apostle. Of course, a man who comes hat in hand is not expected to be too free in speaking of the faults or shortcomings of those whom he solicits: and the reverend 'seeker after a settlement,' it seems, cannot afford to make enemies in a country where there are wealthy men willing to reward convenient missionaries. Some years ago an address was got up in Ireland to the Irishmen of America denouncing Slavery, and urging them to throw their weight into the scale against its advocates. This address was signed by Father Mathew and seventy thousand others. The preacher of temperance had, we suppose, not thought of going to the United States at that time,—or of asking the dealers in flesh and blood for a pension. Times are changed—and he with them. Zachary Taylor has invited him to partake of the hospitalities of the White House,—leading men in the slave States have been coquetting with him with his subscription list: and the 'apostle' who formerly denounced the abomination in good round terms, is now of opinion 'that there is no prohibition of Slavery in the Scriptures.' Here, then, is another of those apostacies which so sorely try men's faith in the apostleship of God. There were many who thought, when we did not, that the philanthropy of Father Mathew was not free from the suspicion of an unseemly connection with worldly ideas,—but so open and complete a desertion to the religion of Mammon as this, we believe, no man was prepared to expect. When reminded of his former opinions, Father Mathew declared that they 'brought upon him a good deal of odium.' We wish success to his annuity hunting in America, only that England may have her bounty returned on her hands, as the apostle purposes. It is not our country at any rate, which should pension in the name of Philanthropy, a man who fears the 'odium' of expressing an opinion adverse to Slavery."

At a public meeting at Worcester to welcome Wm. W. Brown to that city and to England, the following Resolution was offered by the Rev. W. Wright, and passed with only two dissentients:

That while we remember with respect and thankfulness the services that Father Mathew has rendered to the people of Ireland and to the world, by his labors in the cause of Total Abstinence, and also the part he took in the memorable Address in 1842, signed by himself, Daniel O'Connell, and seventy thousand inhabitants of Ireland, to the Irish residing in America, strongly urging them, as "none can be neutral," to "unite with the Abolitionists to treat the colored people as brethren," and to employ their most strenuous efforts against Slavery, as a "sin against God and man;" we deplore with deep sorrow that Father Mathew, since his arrival in America, has set at nought his own wise counsel, has refused to commit himself on the side of Freedom, by uniting with the Abolitionists, and says that he knows not even that there is any specific injunction against Slavery in the Holy Scriptures. On his own showing, therefore, he sides with Slavery, and has sacrificed the hopes and interests of three million of slaves, as well as encouraged the slaveholders in their crimes. We, therefore, not in anger, but in sorrow and in kindness, admonished Father Mathew to retrace his steps, and to "remember them that are in bonds, as bound with them."

How it Works.—The Free Soilers' plea for Union was that they would swallow up the Old Hunkers and so make the Democratic party Anti-Slavery, it being a well known principle in ethics—especially exemplified in the history of the United States—that in a compromise between good and evil, the good universally prevails. We begin to see the principle further illustrated in this matter, the Tammany Hall Committee—Old Hunkers of course,—having passed a Resolution, one night last week, that "no person should be invited or permitted to act as an officer of, or to speak at the County meeting, who acknowledges or is identified in any way with any other organization [i. e. Free Soil] than that at Tammany Hall."

And at the County Meeting, referred to, held on Monday evening last the following Resolution was passed at the Declaration of sentiments of the united Democratic party of this city on the subject of Slavery and Free Soil.

Resolved, That we congratulate the national democracy on the successful issue at the recent State elections, whereby the democratic party has been restored to power, in a majority of the States, and in both branches of Congress; and especially do we congratulate our fellow democrats of the sister States on the reunion of the Democratic party of the State of New York, based as that union is upon the abolition of all tests, in reference to the powers or the action of Congress upon the subject of negro Slavery in the Territories of the United States, thus removing from the present election, and avoiding hereafter, the embarrassments which have attended the recent action of the party in this State, and which operated so disastrously in the campaign of 1848.

Emancipated Slaves.—The Colonization Society "having no funds in hand at present, and none in prospect"—which we are glad to hear—advertises for $8,600 to enable it to exile some sixty slaves to Liberia who have been emancipated in Murfreesboro', N. C., for that purpose.

☞ We solicit the attention of our readers to a notice in another column of the Convention to be held at Washington Hollow on the 15th instant. A list of the names of the speakers who intend to be present on that occasion will be given next week.

To Correspondents.

F. J. W. The proper correction is made, the mistake originating in the book not showing that there had been a suspension.

O. J. Shall hear from us in due season.

Domestic Correspondence.

From Our Boston Correspondent.

NO. XLIX.

The Argument.—*The Correspondent discourseth of Coalitions.—He maketh a reconnoisance.—He beateth up the quarters of the Free Soilers and the Democrats at Charlestown.—Mr. Farley openeth the campaign.—Mr. Jackson followeth him up.—Political Perpendicularity and Paradise.—The Rotten Borough of State Street.—Gnat-straining and Camel-deglutition.—The Democratic Convention.—The Correspondent on Heads.—St. Dennis the rule and not the exception.—Mr. Parmenter dished.—The final Consummation.—Shouting happy.—The Correspondent's Improvement of this part of his discourse.—The Correspondent on Bunker Hill Monument.—He disparageth it.—He compareth the former days with these.—He argueth well of the patriotism of this generation.—He plucketh out the heart of the Jones Mystery.—He calleth Punch to witness.—Mr. Jones at the Federal St. Theatre.—He slayeth Hamlet at New York.—Damned therefor in London.—Mr. Jones and Mr. Webster.—The Glass of Wine and the Black Chaplain.—Mr. Jone's Genealogy.—His place in the firmament.—&c. &c. &c.*

Boston, October 26th, 1849.

I told you in my last letter of some abortive attempts made in this State for a partial union between the Free Soil and Democratic Parties, for the purposes of the approaching State Election. In the County of Middlesex the attempt was renewed the other day with better success. The scheme having failed at the previous Conventions of the two parties at Concord, a week or two since, through the same blunderheadedness that I described at Dedham, the two lines were brought up again into each other's neighborhood by the resignation of all the Free Soil nominees for the Senate and of all but one of the Democratic ones. The Conventions being held in Charlestown, only on the other side of the river, I felt it incumbent on me as your faithful Correspondent, and as the only impartial Chronicler of passing political events, just to step over the bridge and see how matters went.

The Free Soilers broke ground at the City Hall, while the Democrats took up their position at the Warren Hotel on the opposite side of the Square. Both sides were in strong force and were evidently picked men, detailed for the delicate duty of embracing the enemies whom it was their natural business to demolish. At the Free Soil Convention there seemed to be a complete oneness of sentiment on the main point. The President, Mr. Farley of Groton, opened the whole Scripture in his speech on taking the Chair. He said that the County had not been represented, properly speaking, in the Senate for several years. The Third Party (the Democrats) now came to the Second Party (the Free Soilers) with a proposition to unite with them for a specific purpose. The question was whether the People should choose their own representatives, or the City of Boston do it for them. This referred, as you know, to the fact that vacancies in the Senate are filled by joint vote of the two Houses; and Boston having some *five and thirty* representatives, besides her Senators, can of course turn the scale which way she likes. He was always in favor of such a Union, when it could be done without any sacrifice of principle, as in this instance.

The Hon. William Jackson took the same view and always had. At Concord he felt as a Privateersman would at throwing away the best shot in his locker at the moment of victory. He never expected the Liberty Party or Free Soil Party would ever control the State directly, but that it might hold the balance of power, and now was the time to do so. He did not agree with the opinion often advanced that it was wrong to vote for a man, who would under any circumstances vote for a Slaveholder. He liked to have men stand up straight, but not to be perpendicular as Bunker's Hill Monument is, which is forever pointing towards Heaven, without taking the first step towards it. He was for Middlesex choosing her own Senators, and not leaving it to Boston, or rather State Street, to do it for her. And this not merely for Free Soil purposes, but for the sake of other State interests, which are now at the mercy of State Street. It is said that the proposed union would be an abandonment of the Free Soil Party. But the resolution expressly provides for the maintenance of both organizations. Was it not absurd to refuse to vote for three men, not technically Free Soilers, when the effect would be the election of six Whigs? This was indeed straining at a gnat and swallowing a whole family of camels.

Mr. Bolles and Mr. Keyes spoke on the same side with great applause and the resolutions for a Committee of Conference passed unanimously and rapturously. This being well over, I stepped across the Square to see how my Democrats came on. I found them in a very hopeful way, only rather promiscuous in their mode of doing business. But Mr. Thompson, of Charlestown, brother of the Whig opponent of Mr. Palfrey, for Congress, had his head on his shoulders (there are many men besides St. Dennis who, though no saints, carry their heads anywhere but there) and put them through whenever there was a *hitch*. The message from the Free Soilers was joyfully received and a Committee appointed in accordance with it. But here arose a point to arrange. The party had already its six candidates nominated, and, though five of them had withdrawn, one remained

"Like Teneriffe or Atlas unremoved!"

What was to be done with Mr. Parmenter, (the son of Parmenter who voted for the Annexation of Texas in 1845,) the recusant candidate? This excited a good deal of discussion and no formal disposition was made of it; but the understanding seemed to be general that he was to be made to walk Spanish without benefit of clergy.

In the afternoon the Committee of Conference reported a ticket *de medietate*, or mixed half and half of Free Soilers and Democrats, which was accepted by both Conventions. Messages were interchanged to this effect and that they would each give it a cordial support, and then they separated "shouting happy." I understand a similar arrangement is contemplated in other counties It is the most commonsensical thing the Free Soilers have done since they went into business on their own account. Politics is a game of combinations, and it is simply absurd for people to undertake to play at it, if they will not obey its generic law. It is the natural working of political action and therefore the best. We can safely wish the Free Soilers success, because it is only thus that they will learn that their success must needs be failure, as long as they act under the Constitution. If they *lick* the Whigs, that is a great and positive good, for they can't be thrashed worse than they deserve. And this measure will have the effect of testing their men and showing which have the milk of Whiggery in them yet. And tests are always good to apply as well as comical to see. It is believed that Mr. Palfrey's election will be secured by this demonstration.

This important matter over, I thought I would refresh my patriotism by mounting, for the first time, to the top of Bunker's Hill Monument. And a fatiguing refreshment it was, and one in which I shall not indulge that virtue again in a hurry. The view is very fine and extensive, of course, but the loop holes of the retreat from which you peep at it are so narrow that the enjoyment of it is very much cut up. The ancient features of the battle-field are fast disappearing, swept away before the rising tide of population. A few years ago, when this was one of my customary walks, the scene of the fight remained substantially as it was in Seventy Five. One could trace the route of the Provincials by which they took up their impudent position, and that of the British over the "Silent Highway" of the Charles to dislodge them. The steep green slope up which they forced their way after two repulses, slippery with blood and encumbered with dead and dying, was then unbroken to the water's edge. Now usurping lines of houses are pressing up the sides on all hands, and soon nothing will be left, but the enclosed Square around the Obelisk. I was told by the Janitor that there was an almost uninterrupted succession of visitors, winter as well as summer. This struck me as a favorable symptom of the state of contemporary patriotism, particularly as it costs the sum of twelve and a half cents.

I was diverted by the account of William W. Brown's reception in London and the part taken in it by George Jones, in your last paper, but I rather wonder at the mystery in which the personal identity of that gentleman seems to have been wrapt both to those present at the time and to the inhabitants of Boston, which city, it seems, he honors by his adopted citizenship. I think that any reader of that Fugleman of Civilization, that Prince of Periodicals, that Hierarch of Hebdomadals, the Immortal Punch, would as soon confess to not having heard of Lord Brougham or of Mr. Silk Buckingham as of George Jones. The Boy Jones, the victim of an irresistible *penchant* for getting into Buckingham Palace, was even less conspicuous in those instructive columns, during the development of that elegant taste, than the Man Jones. I must confess to having forgotten what the malfeasance was which provoked good Master Punch to run his corking-pin through this particuler cockchafer; but if you will turn to any volume three or four years back, you will find him fast enough If your own memory runneth back to the days of the Old Federal Street Theatre you can hardly fail to remember him, yourself. I have a perfectly distinct vision of him in the parts of roguish valets, the Scapins and Mascarilles of English Comedy, which, to do him justice, he used to play extremely well.

He was never promoted out of the theatrical servant's hall in Boston; but in New York, I remember, his ambition took a higher flight and he even hawked at the unhappy Prince of Denmark, whom, it is needless to say, he incontinently slew. He afterwards attempted this foul unnatural murder again at Drury Lane or Covent Garden, when British Justice avenged the bloody piece of work by the most summary and condign damnation. He always seemed to be a conceited, harmless sort of coxcomb, with a dash of cleverness, but with a much higher opinion of its amount than was generally prevalent. I cannot speak as to his "personal friendship" with Mr. Webster, but if his recollection of "the last glass of wine he drank in America" be no more to be relied on than his having seen Mr. Paul, the colored clergyman, officiate as Chaplain in the Massachusetts' Senate, I am afraid that interesting revelation must be relegated to the Apocrypha. Mr. Jones was the son of a respectable Constable, whom I well recollect, fat, rubicund and red-wigged, the very moral of a parish beadle, but who I have now learned, for the first time, was an Englishman. I always thought George Jones was a Star belonging to our own hemisphere, and not one

"That had elsewhere its setting
And coming from afar!"

D. Y.

Foreign Correspondence.

From our Dublin Correspondent.

Reply to the New York "Nation."—Revival of the Dublin "Nation"—its new tactics—Irish priests and Irish love of liberty.—Irish sympathy for Rome.—Dr. Peabody in the "Christian Examiner."—A question for the consideration of Pro-Slavery Doctors of Divinity in general, and Doctor Peabody in particular.

Dublin, October 5, 1849.

My Dear Gay:—A few days ago a friend handed me a late number of the New York "*Nation*," that I might have the pleasure of seeing some uncomplimentary remarks of the editor about my meddling in Anti-Slavery matters. Mr. McGee makes nice distinctions. Whilst explaining the wide difference between foreign interference with American Slavery and the reasonableness of Irish fighting patriots claiming American sympathy and assistance, he observes that Ireland is geographically *a nation*; whilst the American slaves being only a *caste* within a nation, strangers have no right to interfere with their position by word or deed. He implies that (all) Ireland is struggling for her rights to a separate national existence, and has therefore a just claim on American aid—but then Americans would have no business to meddle in the squabbles of Orangemen and Ribbonmen, or between Ulster and Munster. He must be perfectly aware that every opinion expressed in favor of a repeal of the Union, or a dissolution of the connexion between Great Britain and Ireland, would be resented in a decided interference between Orangemen and Ribbonmen, between Ulster and Munster. Ireland is not geographically a nation but an island, containing millions of Irish, millions of Scotch, and millions of English descent, differing in language, religion, politics and ideas about almost every thing. So that every man in Ireland or elsewhere who advocates repeal or separation has millions of born Irishmen who are opposed to him tooth and nail; and Mr. McGee will hardly deny that the preponderance of Irish wealth and intelligence are opposed to the course which he advocates, and which compelled his expatriation. I believe if the mass of the Irish people had a fair chance of living on the land—if they had a beneficial interest in the soil which now belongs to the landlords, the country might still flourish, and few would talk or think about repeal or separation. This it must be admitted is a big "if." As the matter stands Ireland is a disgrace to its government—its royalty, and its aristocracy. It is only this day I conversed with a gentleman just returned from a two months' trip in Belgium, Germany, Switzerland and Italy; he says that political discontent prevails everywhere, but that socially the people have nothing to complain of in comparison with the people of Ireland. Loathsome rags, dirt, poverty, and pauperism stare you in the face wherever you go in city, town, or country.

In this same New York *Nation* the editor complains of the efforts the American Roman Catholic priests are making to put down his paper, on account of his speaking his mind (like a man) about their brethren in Ireland and their Pope in Rome. He disclaims all hostility to the Roman Catholic religion; but what priest will believe him when he handles the clergy without mittens, and what mercy can he reasonably hope for at their hands. They are a crafty crew, wiser than all the serpents that ever hissed, and will take good care that if they can help it their flock shall not be seduced into thinking for themselves. Mr. McGee may give up the game. The priests will win the day. No editor, no matter how enlightened, patriotic, and high-minded, will ever prevail with a priest-ridden people against those who hold the keys of heaven and hell. Their power is tremendous, they know it, and will suffer nothing to stand against it. Even in Republican America such is their consciouness of power that the efforts of the struggling Romans and Hungarians are spoken of in terms so grossly opprobious that I could scarcely believe my eyes as I read them. And the vehicle of this outrage on republican sympathy is extracted by the *Nation* from the columns of the American Catholic *Freeman's Journal*. That man has large hope who imagines he can keep alive a genuine love of civil and religious liberty in the minds of the believers in such a paper and the priests who dictate its contents. Look at the present state of Rome, and then talk of humanity, christianity, and free institutions in connexion with the predominance of priestly influence. John G. Whittier has my hearty thanks for his admirable ode to Pius IX, which I have just seen in a late *Liberator*. May he ever bear so true a testimony!

Whilst enumerating the absolute suppression of the press in Russia for the sake of order—in France for the preservation of the Republic—in Ireland to suppress the Young Irelanders—and by Bishop Hughes to put himself down—the editor of the *Nation* forgot to mention that in the Southern States the preservation of the Patriarchal institution demands and obtains the same sacrifice.—What are we to think of that man's consistency who feels bound in gratitude to his adopted country, to hold himself gagged respecting the existence of an institution within her borders which disgraces her in the eyes of the world, and is the chief drag-chain on her prosperity—besides inflicting such unutterable wrongs upon millions of innocent people, that the thoughtful mind loathes the contemplation of them—so dreadful is the ruin that they bring upon the tyrants and their victims.

Apropos of the New York *Nation*, Charles Gavan Duffy, after standing his trial twice, and the Government doing their best in vain to get a verdict against him, has been at length cleared, and has commenced a new series of that *Nation* newspaper, which originally got him into trouble, as the organ of the Young Ireland Party, and which he edited with distinguished ability. The new *Nation* is very much more subdued in its tone than the old one. The land question is the chief subject of discussion; repeal and disaffection occupy very inferior consideration if he touches on them at all; and whilst the Young Irelander acted independently of the priests, and appealed to the love of liberty and nationality with little reference to the religious sentiment, and thus excited the distrust and hostility of the Roman Catholic Clergy, the new *Nation* has lately declared that the priests must be propitiated and that without them no movement for liberty can hope for success. All Europe, Bishop Hughes, and the *Freemans Journal's* sympathy with oppressed nations in their struggles for liberty and light testify the nature of the co-operation that may be expected from them. It is true, they always acted with O'Connell and the co-operation was mutual; but it is also true that there is no people in Europe by whom the principles of civil and religious liberty, are less appreciated then by a vast portion of the people of Ireland. And where these principles are not understood, no matter what the professions may be it is vain to look for active sympathy in any great or good endeavor. The downfall of Rome was chanted in ballads about our streets as a glorious victory of the true faith, and I have heard a speaker hissed in a public meeting for talking in terms of disapproval of the French invasion of Rome. The ascendency and interests of the church are everything—the claims of humanity and equal rights are nothing in the esteem of a people thus led blindfolded.

I have just been reading in the *North Star* some curious extracts from a recent article of the Rev. Ephraim Peabody, D. D., on the Narratives of Fugitive Slaves, which have piqued my curiosity a good deal. Can you tell mewhat he means by expressing his conviction that Henry Clay is doing more for the Abolition of Slavery than any living man or than all the Anti-Slavery Societies put together?" What is Henry Clay doing? and how are his actions and zeal to be reconciled with his position as the owner of fifty "fat and sleek slaves?" Mr. P. also puzzles me excessively by declaring that those who are to put an end to Slavery are to be found in the Slave States, and that they of all others are most hostile to that institution. I can imagine that a strong sense of the evils of war may be found in an army on active service—that amongst the licentious will be met with an intense loathing of the evils of vice—that the slaveholder may frequently have a deep conviction of the wrong he does himself and his victims—but we can hardly hope for peace societies in the army, moral reform associations in the haunts of vice—or energetic efforts for the overthrow of Slavery in South Carolina. Can you tell me what the gentleman means? It is true that the escaped slave is hardly likely to bear the most impartial testimony to the good side of a slaveholder's character, for it is rarely turned towards him. He may not see all the good, but has an excellent opportunity of seeing all the evil—and it is with the causes of vice and not of virtue or humanity in the slaveholder that the slave's testimony and Abolitionist's efforts have to cope. I would like to see that article of Mr. Peabody's for the specimens I have seen seem to labor under a deficiency of facts and a perfect repletion of theory. I presume the writer is one of that large class of good sort of people who think the North has nothing to do with Slavery, and that this gigantic evil will be most effectually combatted by leaving it to go out of itself. Why then is this Ephraim Peabody, a Doctor of Divinity? Cannot he not leave the devil alone?

Yours,

RICHARD D. WEBB.

General Intelligence.

The Round Islanders.—We were favored last night by Mr. Griffith H Williams, sergeant major of the regiment mustered on Round Island, in Lake Ponchartrain, Miss. with a few moments conversation.

Mr. Williams informs us that it was understood among the officers of the regiment, that their ultimate destination was the Island of Cuba. After mustering the men into service on Round Island, they, with the necessary arms, accoutrements, provisions and stores, were to have been shipped to the Island of Lopez, not very distant from Vera Cruz where the men would have been drilled prior to their descent upon Cuba.

The expedition has been in contemplation for many years, and the funds for its support have been accumulating by annual donations from the planters of Cuba for the last twelve years.

For the present the expedition is entirely abandoned, but Cols. White and Biscoe, the leaders, entertain no doubt as to its ultimate success.

We believe it has been said that the persons composing the regiment were expected to look to their success and to booty for the payment of $1,000, which was promised each individual at the expiration of twelve months. Mr. W. says this is not true.

Means have already been collected to meet this promise, in part, and the payment of the $1,000 was to have been secured at least to that portion of the regiment enlisted at New Orleans, on their arrival at Round Island; and for the remainder, and whatever other fewards were to have been bestowed, the troops were to have looked to the Republic of Cuba—the establishment of which was the object in view.

The funds already raised in Cuba have been deposited in New York, subject to the order of Gen. Lopez, to whom was entrusted the general management of the interests of the expedition

Mr. Williams came direct from Round Island to this city, stopping a short time at New Orleans to procure provisions and medicines, which he was requested to send back to the Island for those who still remain on it—about 300 in number. The Oregon took out the articles required

The medicines had been previously purchased, and were on board the steamer Fanny, a vessel belonging to the expedition, but which had been seized by the Government and detained at New Orleans.

Provisions and medicines have, until recently, been plenty on the Island, except for about three days, during which time the place was closely blockaded by the vessels of war stationed by the Government to prevent the embarkation of the men. For those three days the men were confined to rice and coffee.

At that time several persons banded together and made an attack upon the hospital, in hopes of securing the bread set apart for the sick; but the Commissary defended the stores single handed for some length of time. when he was joined by a man who enlisted in New Orleans The person in defending the hospital killed one of the attacking party and wounded several others

He then surrendered himself a prisoner to Lieut. Totten of the steamer Water Witch. After ordering the regiment to disperse, Com. Randolph offered every facility to the men to enable them to reach New Orleans, but they refused to leave the Island at the expense of the Government and wished the privilege of leaving on the vessels belonging to the expedition. But these were sea going vessels, and Com. Randolph had prohibited all such vessels visiting the island.

The Commander was willing that any high pressure steamer should be employed in the transportation; but the regiment possessed none of that character, and as the men will not receive aid from Government, and cannot use their own vessels, their departure from the Island is but slowly carried on, they having to resort to the sale of their tents, &c to raise the necessary means to leave with.

At the time Mr. Williams left Round Island it was understood that Gen. Lopez was on his way from New York to New Orleans.—*St. Louis Union.*

The Law of Slavery—Hard Case.—The Sussex County Court held its session in Georgetown last week. The criminal business was light. The only civil case of importance was that of Collins vs. Bilderback, which we consider one of great hardship. Such a law is a disgrace to our State.—*Collins vs Bilderback.*—Action against a steamboat Captain for carrying a slave out of the State. The plaintiff's wife went from Lewes to Philadelphia in defendant's steamboat, carrying with her a daughter and a little negro girl or slave about six years old. It appeared that the Captain knew the girl was a slave, but being with her mistress, he took her out of the State and she escaped. It turned out that the wife was leaving her husband, and carried the girl off without her husband's consent

The Court said the law was exceedingly strict against persons carrying slaves out of the State by water, and must necessarily be so to afford any protection. It makes the Captain liable to a penalty of $500, whether he knows the negro to be a slave or not, or whether he knows him to be a runaway or not. If he takes a negro out of the State, he runs all risks if the negro turns out to be a slave—nothing will excuse him but authority of the master either expressed or implied, and such authority may be implied, from the presence of the master, or in case of a little girl, even from the presence of the mistress, unless the Captain knew it was against the will of the master. A witness proved that Capt. Bilderback said he knew all the circumstances of the case. and the Jury gave a verdict for $500

We extract the above barbarous decision from the Wilmington "*Blue Hen's Chicken.*" and lay it before the people of this country as a matter deeply affecting the interests of one of the most upright of our citizens. Surely the neighboring State of Delaware seems destined to rank herself with Austria and Russia, not only by the possession of an equally barbarous code, but by the manner by which it is enforced The facts of the case, we learn, are substantially as follows.—Several years since (1846 we believe) Captain Charles Bilderback was in command of the steamboat "Portsmouth," on the line between Philadelphia and Lewistown. It was customary at the latter place to receive passengers on board by means of a small boat plying to and from the shore, the owner of which charging ten cents per head for his trouble. One morning the boat came off with a respectable looking white woman accompanied by a small negro girl, who she professed was her servant. After the steamer had been some time underway, the Captain's attention was drawn to the child, and on proper inquiry he learned that she was a slave. His intention was now to put her ashore, but upon taking the advice of a gentleman of the bar on board, and of a Judge of the Court, he learned that under the circumstances he had nothing to fear—that the girl was brought off by her Mistress without his knowledge or consent, and that no harm could ensue. After the lapse of a long period, (and probably not until the decision in a similar case against Capt. Vandergrift was known,) the husband of the woman and owner of the slave commenced a suit against Cap. B. for damages. The latter gave his attention to the matter, and after a visit to Sussex County, at an expense of $60, he was informed by his Attorney that he need trouble himself no further about it, as the charges could not be sustained. Capt. B. however, appealed, and it is hoped that the higher Court will so consider the honor of the State and the ends of justice as to reverse the decision. Capt. B. is entirely unable to meet the demands imposed by the revengeful sentence, and if it is not reversed, he can hereafter visit the State of Delaware only at the risk of incarceration in her jails.—*Salem (N. J.) Standard.*

Recent Slave Affair.—[illegible] on the night of the 27th ultimo, a party of 8 or 10 Kentuckians led by one Norris, broke into the house of a John Powel in Cass county, Michigan, while he was absent, drew three pistols and knives, dragged his wife and three children from their beds, bound them with cords, put them in covered wagons, and started post haste for Kentucky. Alarm was soon given, and the kidnappers were overtaken near St. Joseph. A writ of habeas corpus was obtained for the colored prisoners, and the Kentuckians were arrested. The Powells were discharged after a full and fair hearing. The *Register* says:

No sooner was the decision pronounced than the Kentuckians gathered around them with their pistols and bowie knives drawn, and held them by force. The Court House was crowded, and the people became of course very much excited at such proceedings in a Court of Justice. For some time it seemed as though a bloody fight was inevitable, but at last, at the request of Norris, the Sheriff took the Powells and locked them up in jail. It was now discovered, that while the suit was pending on the habeas cvrpus, Norris had obtained a writ of the Clerk of the Circuit Court, under our State laws relative to fugitives from labor, and claimed the right to hold them under that. As they still remained in the custody of the Sheriff, where Norris had placed them, a new writ of habeas corpus was obtained, directed to the Sheriff, as also one directed to Norris—returnable before the same judge on Monday morning, October 1st. Norris was duly informed of the time and place of trial, but refused to appear, though in town. It was satisfactorily shown to the Court that the United States Supreme Court, in the case of Prigg vs. Pennsylvania, had decided that all State laws relative to fugitives from labor are unconstitutional and void, and it followed of course that the writ issued by the Clerk was null and void—and could authorise no person to hold them in custody; they were accordingly discharged, and quietly departed with their friends and neighbors.

An opportunity was afforded Norris to introduce on the trial any evidence he might have to show that the Powells were his slaves, but he did not avail himself of the offer. Two civil suits, for false imprisonment, were commenced against the Kentuckians by the Powells, and they were held to bail in $1000 in each case.

An Incident.—During the trial of Cogzell, for kidnapping which took place a few days since at Hillsborough, an incident occurred which created considerable fun at the expense of big wigs and counsel. A Miss Sloan was testifying and was requested to state all she knew about a certain transaction.

Witness.—I was in the sitting room when Mary came from the kitchen hurriedly and Cogzell after her. He caught hold of her at the sitting room door, and said Mary you have been here long enough; come and go home now.

Attorney for defendant.—What did Mary say?

Attorney for the State.—Stop there—I object to the question!"

Here a discussion of nearly two hours took place, in which four or five lawyers participated. After which the three judges held a long, serious and excited discussion on the subject, and finally, in a very formal and pompous manner, stated that it was the opinion of a majority of the Court that the question must be answered. The Court Room was crowded almost to suffocation, and the most intense interest was manifested at this stage of the proceedings. The question was repeated—"What did Mary say?" and the witness answered—

"*She didn't say a word!*"—*Richmond Republican.*

Steam Between New York and Liverpool.—The London correspondent of the *Philadelphia North American* writes that Mr. Cunard's new contract with the British Government will permit him to go from Liverpool *direct to New York*, and the moment the first steamer of the American line starts from the United States, the best and most powerful boats of the Cunard line will no longer call at Halifax, but proceed out and home, direct, between Liverpool and New York.

Completion of the Wheeling Bridge.—The magnificent wire suspension bridge across the Ohio at Wheeling, was completed on Saturday last, and Mr. Ellet, the distinguished architect, rode across it for the first time. The experiment proved entirely successful. A large concourse of persons were assembled upon either side of the river to witness the apparently hazardous feat

Died.

At Geneva, on Sunday, 21st instant, David B Douglass L. L. D. Professor of Mathematics and Natural Philosophy in Geneva College.

In Greenfield, Mass. October 15, Caroline W, widow of Hon. Wendell Davis, of Sandwich, Mass., aged 64

In Bridgewater, Mass. October 23, while on a visit to her daughter, Olive Alger Reed, wife of Lieutenant Governor Reed, aged 65.

At Exeter, N. H. Benjamin Abbot, L. L. D., aged 87 years.

Perished from exposure on Mount Washington (White Mountains) N. H. on the 19 ultimo, Mr. Frederick Strickland of England, eldest son of Sir Thomas Strickland, M. P.

At Albany Oct 27th, in the 39th year of her age, Miss Delia Adams, wife of Sherman Croswell, Esq. one of the editors of the Albany Argus, and daughter of John Adams, Esq. of Catskill

Acknowledgments,

For the Standard, from October 1st. to November 1st.

523	Wm. A. Scott, Worcester, Mass.	$2	00
521	E. L. Capron, " "	2	00
507	Henry Chapin, " "	2	00
520	J. C. Wyman, " "	2	00
519	Wm. D. Prouty, " "	2	00
503	W. R. Bliss, " "	2	00
490	P. J. Tripp, Freetown, "	1	00
539	Ebenezer Ingersoll, Pulaski, N. Y.	2	00
534	E. H. Payson, Salem, Mass.	2	00
518	Martin R. Buswell, Bradford, N. H.	2	00
586	Nathan Page, Danvers New Mills, Mass.	2	00
540	Nancy Thayer, Salem, "	2	00
483	Frederick Miles, Sugar Grove, Pa.	2	00
433	Jonathan Davis, Berlin, O.	2	00
533	J. R. Ames, Albany, N. Y.	2	50
533	Abagail Mott, " "	2	50
498	J. V. Paiting, N. Y. City,	0	50
537	D. W. Cole, Fairfield, N. Y.	2	00
439	Isaac Hathaway, Portsmouth, R. I.	2	00
480	Sarah Holland, Needham, Mass.	6	00
520	Henry Willis, Jerrico, L. I.	2	00
542	Richard Downing, Pleasant Valley, N. Y.	2	00
516	John Mullen, " "	1	00
516	Townsend Downing " "	1	00
516	Thomas Sweet, " "	1	00
535	O. B. Fisher, East Hamburg, N. Y.	2	00
538	Margaret Cushing, Hingham, Mass.	2	00
537	Rhoda Beal, " "	2	00
521	Eliza A. Thaxter " "	2	00
537	Mary T. Midmarsh, " "	2	00
529	Lydia Andrews, " "	2	00
497	Francis Clough, Worcester, "	1	00
490	Isaac S. Wilde, Quaker Springs, N. Y.	1	00
483	James Madison, Warren, Pa.	1	00
524	Enoch Hibbard, Randolph, Vt.	2	00
498	Thos. T. Nichols, Providence R. I.	2	00
520	R. Mosher, North Galway, N. Y.	1	00
517	J. G. Shultz, Rock City, N. Y.	1	00
517	Wm. Derrick " "	1	00
526	P. Pixley, Unionville, O.	2	00
499	Otis R. Potter, N. Y. City,	1	00
		$74	50
			74 50

Donations

"A Friend," N. Y. City.	$50	00
Massachusetts Anti-Slavery Society,	677	61
	727	61
		727 61
Total		$802 11

In the *Standard* of October 4th, the Donations acknowledged from the following persons were given for the *Anti-Slavery Bugle*, viz: Isaac Mendenhall, Lyman Barnard, Robert Lamborn, John Cox, Jos. B. Phillips, John Agnew, Hannah Pennock.

SIXTEENTH
National Anti-Slavery Bazaar.

The Committee of the National Anti-Slavery Bazaar, deeply feeling their responsibility to the holy cause of Freedom and Humanity with which they are identified, have resolved anew to make their exertions for its promotion correspond with the greatness of its demands and the rapidity of its progress.

It is unnecessary at this late day to enter upon any formal exposition of the principles and measures of the American Anti-Slavery Society to the support of which the funds resulting from this effort are devoted. The language of our last year's Call will express better than any other our present convictions of its necessity and value. "Years of close observation of its righteous principles and uncompromising practical workings assure us that it has the elements of success. It continually sends forth lecturers to enforce the principles of justice and humanity among the people, and in a few years is found thereby to have exercised a controlling influence for good throughout the country. It dictates the course and bends the policy of every political party: and speaking as it does from a height above their selfish personal struggles, its words of everlasting truth are heard and more and more obeyed. ....It has no local attachments, no sectarian or partisan partialities, no hidden aim, no double purpose." With this Society in a word, rests the hope of the American Slave. Its continuance and increased success, the number of its agents and the circulation of its periodicals depend greatly on the amount of funds which we through this yearly effort are enabled to place at is disposal

We regard the importance of the American Anti-Slavery Society as paramount to that of any other Anti-Slavery organization, and of course its claims for help and sympathy paramount to those of any other. Boston and its environs indeed supply us with a market, but with a trifling exception barely sufficient to remunerate the expense of Anti-Slavery advertisements, not a cent of our receipts are expended in Massachusetts. In sustaining the Cause in her own borders, she asks no aid from beyond them, but relies entirely on her own efforts

These being our circumstances, we appeal to Abolitionists everywhere, earnestly invoking of each aid and assistance proportionate alike to the dignity and necessity of the work we have undertaken. We are labouring for the establishment of those foundation principles on which the rights of all men must of necessity rest. Therefore to *All* we appeal in confident reliance on that common human heart whose unsophisticated instincts furnish our best hope of success.

The Sixteenth National Anti-Slavery Bazaar will be held in Boston during Christmas week, and all desiring to cooperate with us are requested to communicate with the undersigned.

Anne Warren Weston,
M. W. Chapman,
Eliza L. Follen.
Ann T. G. Phillips,
Catherine Sargent,
Henrietta Sargeant,
Thankful Southwick,
Harriet B Hall,
Francis Mry Robbins
Caroline Weston,
Eliza F. Eddy,
Saroline F. Williams,
Cydia Parker,
Larah N. Southwick,
Louisa Loring,
Mary May,
Sarah S Russell,
Ann R. Bromhall,
Maria Lowell,
Abby Francis,
Harriet T. White,
Mary Gray Chapman,
Sarah B. Shaw,
Evelina A. S. Smith,
Hannah Tufts,
Harriet M Palmer,
Mary Willey
Elizabeth Gay.

The Globe:

A CONGRESSIONAL, AGRICTLTURAL, AND LITERARY NEWSPAPER.

The approach of Congress calls out the Annual Prospectus of the Globe establishment.

The time is full of interest. The coming in of a new administration

Poetry.

Erom the Union Magazine.

THE BELLS.

BY EDGAR A. POE.

I.

Hear the sledges with the bells—
Silver bells!
What a world of merriment their melody foretells!
How they tinkle, tinkle, tinkle,
In the icy air of night!
While the stars that oversprinkle
All the heavens, seem to twinkle
With a crystaline delight;
Keeping time, time, time,
In a sort of Runic rhyme,
To the tintinabulation that so musically wells
From the bells, bells, bells, bells,
Bells, bells, bells—
From the jingling and the tinkling of the bells.

II.

Hear the mellow wedding bells,
Golden bells?
What a world of happiness their harmony foretells!
Through the balmy air of night
How they ring out their delight!
From the molten-golden notes,
And all in tune,
What a liquid ditty floats
To the turtle-dove that listens, while she gloats
On the moon!
Oh, from out the sounding cells,
What a gush of euphony voluminously wells!
How it swells!
How it dwells
On the Future! how it tells
Of the rapture that impels
To the swinging and the ringing
Of the bells, bells, bells,
Of the bells, bells, bells, bells,
Bells, bells, bells—
To the rhyming and the chiming of the bells!

III.

Hear the loud alarum bells—
Brazen bells!
What a tale of terror, now, their turbulency tells!
In the startled ear of night
How they scream out their affright!
Too much horrified to speak
They can only shriek, shriek,
Out of tune,
In a clamorous appealing to the mercy of the fire,
In a mad expostulation with the deaf and frantic fire
Leaping higher, higher, higher,
With a desperate desire,
And a resolute endeavor
Now—now to sit, or never,
By the side of the pale-faced moon.
Oh, the bells, bells, bells!
What a tale their terror tells!
Of Despair!
How they clang, and clash, and roar!
What a horror they outpour
On the bosom of the palpitating air!
Yet the ear, it fully knows,
By the twanging
And the clanging,
How the danger ebbs and flows;
Yet the ear distinctly tells,
In the jangling
And the wrangling,
How the danger sinks and swells,
By the sinking or the swelling in the anger of the bells—
Of the bells—
Of the bells, bells, bells, bells,
Bells, bells, bells—
In the clamor and the clangor of the bells!

IV.

Hear the tolling of the bells—
Iron bells!
What a world of solemn thought their monody compels!
In the silence of the night,
How we shiver with affright
At the melancholy menace of their tone!
For every sound that floats
From the rust within their throats
Is a groan.
And the people—ah, the people—
They that dwell up in the steeple,
All alone,
And who, tolling, tolling, tolling,
In that muffled monotone,
Feel a glory in so rolling
On the human heart a stone—
They are neither man nor woman—
They are neither brute nor human—
They are Ghouls:
And their king it is who tolls;
And he rolls, rolls, rolls,
Rolls
A pæan from the bells!
And his merry bosom swells
With the pæan of the bells!
And he dances, and he yells;
Keeping time, time, time,
In a sort of Runic rhyme,
To the pæan of the bells—
Of the bells:
Keeping time, time, time,
In a sort of Runic rhyme,
To the throbbing of the bells—
Of the bells, bells, bells—
To the sobbing of the bells;
Keeping time, time, time,
As he knells, knells, knells,
In a happy Runic rhyme,
To the rolling of the bells—
Of the bells, bells, bells;
To the tolling of the bells—
Of the bells, bells, bells, bells,
Bells, bells, bells—
Tothe moaning and the groaning of the bells.

THE CHIMNEY SWEEPER.

[*From Blake's "Songs of Innocence."*]

When my mother died, I was very young,
And my father sold me, while yet my tongue
Could scarcely cry, "weep! weep! weep weep!
So your chimneys I sweep and in soot I sleep."

There's little Tom Dacre, who cried when his head,
That curl'd like a lamb's back, was shav'd; so I said,
Hush, Tom! never mind, for when your head's bare,
You know that the soot cannot spoil your white hair.

And so he was quiet, and that very night,
As Tom was a sleeping, he had such a sight,
That thousands of sweepers, Dick, Joe, Ned, and Jack,
Were all of them lock'd up in coffins of black.

And by came an angel who had a bright key,
And he opened the coffins, and set them all free;
Then down a green plain, leaping, laughing, they run,
And wash in a river, and shine in the sun.

Then naked and white, all their bags left behind,
They rise upon clouds, and sport in the wind,
And the angel told Tom, if he'd be a good boy,
He'd have God for his Father, and never want joy.

And so Tom awoke, and we rose in the dark,
And got with our bags ard our brushes to work;
Tho' the morning was cold, Tom was happy and warm,
So if all do their duty they need not fear harm.

Lie not, but let thy heart be true to God;
Thy mouth to it, thy actions to them both,
Cowards tell lies, and those that fear the rod,
The stormy working soul spits lies in froth.
Dare to be true. Nothing can need a lie,
A fault, which needs it most, grows two thereby.

Miscellany.

LYCANTHROPY.

Whoever has read the 'Arabian Nights' Entertainments' will be acquainted with the words goul and vampyre. A goul was believed to be a being in the human form, who frequented graveyards and cemeteries, where it disinterred, tore to pieces, and devoured the bodies buried there. A vampyre was a dead person, who came out of his grave at night to suck the blood of the living, and whoever was so sucked became a vamprye in his turn when he died. Both these persuasions have been rejected by the modern scientific world as altogether unworthy of credence or inquiry, although, about a century ago, the exploits of vampyres created such a sensation in Hungary, that they reached the ears of Louis XV., who directed his minister at Vienna to report upon them. In a newspaper of that period there appeared a paragraph to the effect that Arnold Paul, a native of Madveiga, being crushed to death by a waggon, and buried, had since become a vampyre, and that he had himself been previously bitten by one.

The authorities being informed of the terror his visits were occasioning, and several persons having died with all the symptoms of vampyrism, his grave was solemnly opened; and although he had been in it forty days the body was like that of a living man.—To cure his roving propensities a stake was driven into it, whereupon he uttered a cry; after which his head was cut off, and the body burnt. Four other bodies which had died from the consequence of his bites, and which were found in the same perfectly healthy condition, were served in a similar manner: and it was hoped that these vigorous measures would extinguish the mischief. But no such thing; the evil continued more or less, and five years afterwards was so rife that the authorities determined to make a thorough clearance of these tronblesome individuals. On this occasion a vast number of graves were opened of persons of all ages and both sexes; and strange to say, the bodies of all those accused of plagueing the living by their nocturnal visits were found in the vampyre state—full of blood, and free from every symptom of death.

The documents which record these transactions bear the date of June 7, 1732, and are signed and witnessed by three surgeons and other creditable persons. The facts, in short are indubitable, though what interpretation to put upon them remains extremely difficult. One that has been suggested is, that all these supposed vampyres were persons who had fallen into a state of catelepsy or trance, and been buried alive. However this may be, the mystery is sufficiently perplexing: and more so, that through the whole of Eastern Europe innumerable instances of the same kind of thing have occurred, whilst each language has an especial word to designate it.

That which in the east is called 'goulism' has in the west been denominated 'lycanthropy' or 'wolfomania;' and this phenomenon as well as vampyrism, has been treated by numerous ancient authors; and though latterly utterly denied and scouted, was once very generally believed.

There are various shades and degrees of lycanthropy. In some cases the lycanthrope declares that he has the power of transforming himself into a wolf, in which disguise—his tastes corresponding to his form—he delights in feeding on human flesh; and in public examinations of these unhappy individuals there was no scarcity of witnesses to corroborate their confessions. In other instances, there was no transformation, and the lycanthrope appears more closely to resemble a goul

In the year 1603, a case of lycanthropy was brought before the parliament of Bordeaux. The person accused was a boy of fourteen, called Jean Grenier, who herded cattle. Several witnesses, chiefly young girls came foward as his accusers, declaring that he had attacked and wounded them in the disguise of a wolf, and would have killed them but for the vigorous defence they made with sticks. Jean Grenier himself avowed to the crime, confessing to having killed and eaten several children; and the father of the children confirmed all he said. Jean Granier, however, appears to have been little removed from an idiot.

In the fifteenth century, lycanthropy prevailed extensively amongst the Vaudois, and many persons suffered death for it; but as no similar case seems to have been heard of for a long while, lycanthropy and goulism were set down among the superstitions of the East, and the follies and fables of the dark ages. A circumstance, however, has just now come to light in France, that throws a strange and unexpected light upon this curious subject. The account we are going to give is drawn from the report of an investigation before a council of war, held on the 10th of the present month (July, 1849) Colonel Manselon president. It is remarked that the court was extremely crowded, and that many ladies were present.

The facts of this mysterious affair, as they came to light in the examination, are as follows:—For some months past the cemeteries in and around Paris have been the scenes of a frightful profanation, the authors of which had succeeded in eluding all the vigilance that was exerted to detect them. At one time the guardians or keepers of these places of burial were themselves suspected; at others, the odium was thrown on the surviving relations of the dead.

The cemetery of Père la Chaise was the first field of these horrible operations. It appears that for a considerable time the guardians had observed a mysterious figure flitting about by night amongst the tombs, on whom they never could lay their hands. As they approached, he disappeared like a phantom; and even the dogs that were let loose, and urged to seize him, stopped short, and ceased to bark, as if they were transfixed by a charm. When morning broke, the ravages of this strange visitant were but too visible—graves had been opened, coffins forced, and the remains of the dead frightfully torn and mutilated, lay scattered upon the earth. Could the surgeons be the guilty parties? No. A member of the profession being brought to the spot, declared that no scientific knife had been there; but certain parts of the human body might be required for anatomical studies, and the grave diggers might have violated the tombs to obtain money by the sale of them. The watch was doubled: but to no purpose. A young soldier was one night seized in a tomb, but he declared he had gone there to meet his sweatheart, and had fallen asleep; and as he evinced no trepidation, they let him go.

At length these profanations ceased in Père la Chaise, but it was not long before they were renewed in another quarter. A suburban cemetery was the new theatre of operations. A little girl aged seven years, and much loved by her parents, died. With their own hands they laid her in her coffin, attired in the frock she delighted to wear on fête days, and with her favorite playthings beside her; and accompanied by numerous relatives and friends, they saw her laid in the earth. On the following morning it [illegible] the body torn from the coffin, frightfully mutilated, and the heart extracted. There was no robbery. The sensation in the neighborhood was tremendous; and in the general terror and perplexity, suspicion fell on the broken-hearted father, whose innocence, however, was easily proved. Every means were taken to discover the criminal; but the only result of the increased surveillance was, that the scene of profanation was removed to the cemetery of Mont Parnasse, where the exhumations were carried to such an extent, that the authorities were at their wit's end.

Considering, by the way, that all these cemeteries are surrounded by walls, and have iron gates, which are kept closed, it certainly seems very strange that any goul or vampyre of solid flesh and blood should have been able to pursue his vocation so long undiscovered. However, so it was: and it was not till they bethought themselves of laying a snare for this mysterious visitor that he was detected. Having remarked a spot where the wall, though nine feet high, appeared to have been frequently scaled, an old officer contrived a sort of infernal machine, with a wire attached to it, which he so arranged that it should explode if any one attempted to enter the cemetery at that point. This done, and a watch being set, they thought themselves now secure of their purpose. Accordingly, at midnight an explosion aroused the guardians, who perceived a man already in the cemetery; but before they could seize him, he had leapt the wall with an agility that confounded them; and although they fired their pieces after him, he succeeded in making his escape.

But his footsteps were marked by the blood that had flowed from his wounds, and several scraps of military attire were picked up on the spot. Nevertheless, they seem to have been still uncertain where to seek the offender, till one of the grave-diggers of Mont Parnasse, whilst preparing the last resting-place of two criminals about to be executed, chanced to overhear some sappers of the 74th regiment remarking that one of their sergeants had returned on the preceding night cruelly wounded, nobody knew how, and had been conveyed to the Val de Grace, which is a military hospital. A little inquiry now soon cleared up the mystery; and it was ascertained that Sergeant Bertrand was the author of all these profanations, and of many others of the same description previous to his arrival in Paris.

Supported on crutches, wrapped in a gray cloak, pale and feeble, Bertrand was now brought forward for examination; nor was there anything in the countenance or appearance of this young man indicative of the fearful monomania of which he is the victim; for the whole tenor of his confession proves that in no other light is his horrible propensity to be considered.

In the first place, he freely acknowledged himself the author of these violations of the dead, both in Paris and elsewhere.

"What object did you propose to yourself in committing these acts?" inquired the President.

"I cannot tell," replied Bertrand: "it was a horrible impulse. I was driven to it against my own will: nothing could stop or deter me. I cannot describe nor understand myself what my sensations were in tearing and rending these bodies."

President. And what did you do after one of these visits to a cemetery!

Bertrand. I withdrew, trembling convulsively, feeling a great desire for repose. I fell asleep, no matter where, and slept for several hours; but during this sleep I *heard everything that passed around me;* I have sometimes exhumed from ten to fifteen bodies in a night. I dug them up with my hands, which were often torn and bleeding with the labor I underwent; but I minded nothing, so that I could get at them. The guardians fired at me one night and wounded me, but that did not prevent my returning the next. This desire seized me generally about once a fortnight.

He added, that he had had no access of this propensity since he was in the hospital, but that he would not be sure it might not return when his wounds were healed. Still he hoped not. "I think I am cured," said he. "I had never seen any one die; in the hospital I have seen several of my comrades expire by my side. I believe I am cured, for now I fear the dead."

The surgeons who attended him were then examined, and one of them read a sort of memoir he had received from Bertrand, which contained the history of his malady as far as his memory served him.

From these notes it appears that there had been something singular and abnormal about him from the time he was seven or eight years old. It was not so much in acts, as in his love of solitude and his profound melancholy that the aberration was exhibited; and it was not till two years ago that his frightful peculiarity fully developed itself. Passing a cemetry one day, where the grave-diggers were covering a body that had just been interred, he entered to observe them. A violent shower of rain interrupted their labors, which they left unfinished. "At this sight," says Bertrand, "horrible desires seized me: my head throbbed, my heart palpitated violently: I excused myself to my companions, and returned to the cemetry. I had just succeeded in exhuming the body, when I saw a peasant watching me at the gate. Whilst he went to inform the authorities of what he had seen. I withdrew, and retiring into a neighboring wood, I laid myself down, and in spite of the torrents of rain that were falling, I remained there in a state of profound insensibility for several hours."

From this period he appears to have given free course to his inclinations; but as he generally covered the mutilated remains with earth again, it was some time before his proceeding excited observation. He had many narrow escapes of being taken or killed by the pistols of the guardians; but his agility seems to have been almost superhuman.

To the living he was gentle and kind, and was especially beloved in his regiment for his frankness and his gaiety!

The medical men interrogated, unanimously gave it as their opinion, that although in all other respects perfectly sane, Bertrand was not responsible for these acts. He was sentenced to a year's imprisonment, during which time measures will doubtless be taken to complete his cure.

In relating this curious case of the *Vampyre*, as he is called in Paris, where the affair has excited considerable attention, especially in the medical world, we have omited several painful and disgusting particulars; but we have said enough to prove that, beyond a doubt, there has been some good foundation for the ancient belief in goulism and lycanthropy; and that the books of Dr. Weir and others, in which the existence of this malady is contemptuously denied, have been put forth without due investigation of the subject.—*Chamber's Edinburg Journal.*

COCKNEYISMS.

When a farmer who visits the metropolis once a year, stares into the shop windows in Broadway, and stops now and then with an indefinite curiosity at the corners of the streets, the citizens smile, with the satisfaction of superior knowledge at the awkward airs of the countryman in town.

But how shall we describe the conduct of the true *cockneys* in the country? How shall we find words to express our horror and pity at the cockneyisms with which they deform the landscape? How shall we paint without the aid of Hogarth and Cruikshanks, the ridiculous insults which they often try to put upon nature and truth in their cottages and country seats?

The countryman in town is at least modest. He has, perhaps, a mysterious though mistaken respect for men who live in such prodigiously fine houses, who drive in coaches with liveried servants, and pay thousands for the transfer of little scraps of paper, which they call stocks.

But the true cit is brazen and impertinent in the country. Conscious that his clothes are designed, his hat fabricated, his tilbury built by the only *artists* of their several professions on this side of the Atlantic, he pities and despises all who do not bear the outward stamp of the same coinage. He comes in the country to rusticate, (that is to recruit his purse and his digestion,) very much as he turns his horse out to grass, as a means of gaining strength sufficient to go back again to the only arena in which it is worth while to exhibit his powers. He wonders how people can live in the country from choice, and asks a solemn question now and then, about passing the winter there, as he would about a passage through Behring Straits, or a pic-nic on the borders of the Dead Sea.

But this is all very harmless. On their own ground, country folks have the advantage of the cockneys.—The scale is turned then; and knowing perfectly well how to mow, cradle, build stone walls and drive oxen—undeniably useful and substantial kinds of knowledge—they are scarcely less amused at the fine airs and droll ignorances of the cockney in the country, who does not know a bullrush from a butternut, than the citizens are in town at their ignorance of an air of the new opera, or the stens of the last reoowa.

But if the cockney visitor is harmless, the cockney resident is not. When the downright citizen retires to the country, not because he has any taste for it, but because it is the fashion to have a country-house, he often becomes, perhaps for the first time in his life, a dangerous member of society.—There is always a certain influence about the mere possessor of wealth, that dazzles us, and makes us see things in a false light; and the cockney has wealth. As he builds a house which costs five times as much as that of any of his country neighbors, some of them, who take it for granted that wealth and taste go together, fancy the cockney house puts simple, modest cottages to the blush. Hence they directly go to imitating it in their moderate way; and so a quiet country neighborhood is as certainly tainted with the malaria of cockneyism, as it would be by a ship-fever, or the air of the Pontine marshes.

There are, to be sure, some cockneyisms so gross, that, like an overdose of poison, they have a salutary effect by rousing nature to make a struggle and throw it off. We must be allowed to quote a couple of instances of this kind, (mentioning no names,) which have come under our observation lately.

A few miles from Brooklyn, New York, on a commanding point of land, is to be seen the country-house of a cockney millionaire. It is built of red brick, at a cost of some twelve thousand dollars. It stands bolt upright *five stories high*, with windows in the front and rear, town house street doors, steps and railing, and not a window on either of the remaining sides. In fact it is a precise copy of a first class house in Tenth street, *minus the rest of the row on each side of it!* Poor tenement! There was, as we gazed on it, not a tree growing near it, though a straight road leading up to it had been planted with a beggarly assortment of some street trees. It looked, in its utter want of association of all around it, as if it had been brought out there by some designing city friend, who had forgotten to "introduce it" to the rustic neighborhood.

On a noble promontory of land, in a part of the Hudson, which shall be nameless, is a villa built of wood, in the style of the Parthenon. The situation is so simple and grand—a broad plain, bordered by a natural belt of fine trees—that any one with half a grain of taste, would have felt at a glance, that the key to all the "improvements" to be made there, must be found in merely following nature's hint, and by a liberal grouping of trees, to have converted the whole into a fine park. The thing were as easily done, if rightly conceived, as for the owner to have written his name at the bottom of the check to pay for it.

Well, how do our readers think this cockney has improved his country residence? How has he elevated and heightened the beauty of this noble plain, skirted with stately trees, and ornamented with his classical copy of the Parthenon?

—By running a post and chain fence, in a circle round the house, and stretching a grape arbor up and down the plain on both sides of it! After that, only one thing remained; and it was done. A silver plate on the front door bears, neatly engraved, the name of ———, Esq., the proprietor.

Now, if any of our readers will give us certified documents, to prove that any countryman was ever so foolish as to build a house in town, for the purpose of threshing his grain in the front parlor, and shelling his corn in the library, we will confess that cockneys have the best of it.

And, as we have already remarked, such gross examples as these are not those which are really dangerous in the country.

The cockneyisms which are fatal to the peace of mind, and more especially to the right feeling of persons of good sense and propriety in the country, are those which have perhaps a real meaning and value in town; which are associated with excellent houses and people there; and which are only absurd and foolish when transplanted, without the least reflection or adaptation, into the wholly different and distinct condition of things in country life.

It would be too long and troublesome a task to give a catalogue of these sins against good sense and good taste, which we every day see perpetrated by people who come from town, and who, we are bound to say, are far from always being cockneys; but who nevertheless, unthinkingly perpetrate these ever to be condemned cockneyisms. Among them, we may enumerate, as illustrations, building large houses, only to shut up the best rooms and live in the basement; placing the first story as high as to demand a long flight of steps to get into the front door; placing the dining-room below stairs, when there is abundant space on the first floor; using the iron railings of street doors in town to porches and piazzas in the country; arranging suites of parlors with folding-doors, precisely like a town house, where other and far more convenient arrangements could be made; introducing plate glass windows, and ornate stucco cornices in cottages of moderate size and cost; building large parlors for display, and small bed-rooms for daily use; placing the house so near the street, (with acres of land in the rear) as to destroy all seclusion, and secure all possible dust; and all the hundred like expedients for producing the utmost *effect* in a small space in town, which are wholly unnecessary and uncalled for in the country.

We remember few things more unpleasant than to enter a cockney house in the country. As the highest ideal of beauty in the mind of its owner, is to re-produce, as nearly as possible, a fac-simile of a certain kind of town house, one is distressed with the entire want of fitness and appropriateness in everything it contains. The furniture is all made for display, not for use; and between a profusion of gilt ornaments, embroidered white satin chairs, and other like finery, one feels that one has no rest for the sole of his foot.

We do not mean by these remarks, to have it understoood that we do not admire really beautiful, rich and tasteful furniture, or ornaments and decorations belonging to the interior and exterior of houses in the country. But we only admire them when they are introduced in the right manner and the right place. In a country house of large size—a mansion of the first class—where there are rooms in abundance for all purposes, and where a feeling of comfort, luxury and wealth reigns throughout, there is no reason why the most beautiful and highly finished decorations should not be seen in its drawing room or saloon, always supposing them to be tasteful and appropriate; though we confess our feeling is, that a certain *soberness* should distinguish the richness of the finest mansion in the country from that in town. Still, in a villa or mansion, where all the details are carefully elaborated, where there is no neglect of essentials in order to give effect to what first meets the eye, where everything is substantial and genuine, and not trick and tinsel,—there one expects to see more or less of the luxury of art in its best apartments.

But all this pleasure vanishes in the tawdry and tinsel *imitation* of costly and expensive furniture, to be found in cockney country-houses. Instead of a befitting harmony through the whole house, one sees many minor comforts visibly sacrificed to produce a little extra show in the parlor: mock "fashionable" furniture, which, instead of being really fine, has only the look of finery, usurps in the principal room the place of the becoming, unpretending and modest fittings that belong there; and one is constantly struck with the *effort* which the cottage is continually making to look like the town house, rather than to wear its own more appropriate and becoming modesty of expression.

The pith of all that should be said on this subject, lies in a few words, viz., that *true taste lies in the union of the beautiful and the significant.* Hence, as a house in the country is quite distinct in character and uses, in many respects, from a house in town, it should always be built and furnished upon a widely different principle. It is far better in a country house, to have an abundance of space, as many rooms as possible on a floor, the utmost convenience of arrangement, and a thorough realization of comfort throughout, than a couple of very fine apartments, loaded with showy furniture, "in the latest style," at the expense of the useful and convenient everywhere else.

And we may add to this, that the superior charm of significance or appropriateness is felt instantly by every one when it is attained, though *display* only imposes on vulgar minds. We have seen a cottage where the finest furniture was of oak in simple forms, where everything like display was unknown, where everything costly was eschewed, but where you felt at a glance, that there was a prevailing taste and fitness, that gave a meaning to all, and brought all into harmony; the furniture with the house, the house with the grounds, and all with the life of its inmates. This cottage, we need scarcely say, struck all who entered it with a pleasure more real and enduring than that of any costly mansion in the land. The pleasure arose from the feeling that all was significant; that the cottage, its arrangements, its furniture, and its surroundings, were all in keeping with the country, with each other and with their uses; and that no cockneyisms, no imitations of city splendor, had violated the simplicity and modesty of the country.

There must with us be progress in all things; and an American cannot but be proud of the progress of taste in this country. But as a great portion of the improvements, newly made in the country, are made by citizens, and not unfrequently by citizens whose time has been so closely occupied with business, that they have had no opportunity to cultivate a taste for rural matters, it is not surprising that we should continually see transplanted, as unexceptionable things, the ideas in houses, furniture, and even in gardens, which have been familiar to them in cities.

As, however, it is an indisputable axiom, that there are laws of taste which belong to the country and country life, quite distinct from those which belong to town, the citizen always runs into cockneyism when he neglects those laws. And what we would gladly insist upon, therefore, is that it is only what is appropriate and significant in the country, (or what is equally so in town and country,) that can be adopted without insulting the natural grace and freedom of umbrageous trees and green lawns.

He who comes from a city, and wishes to build himself a country-seat, would do well to *forget* all that he considers the standard of excellence in houses and furniture in town, (and which are, perhaps, really excellent there,) and make a pilgrimage of inspection to the best country houses, villas and cottages, with their grounds, before he lays a stone in his foundation walls, or marks a curve of his walks. If he does this, he will be certain to open his eyes to the fact, that though there are good models in town, for town life, there are far better models in the country, for country life.—*Downing's Horticulturist.*

MICROSCOPICAL INVESTIGATIONS ON THE PATHOLOGY OF CHOLERA.

Dr. Brittan lecturer on general anatomy and physiology at the Bristol (England) Medical School, gives, in the last number of the *Medical Gazette*, the following interesting account of certain microscopic investigations on the origin of the cholera, in which he has been engaged:

On Monday, July 9, in conjunction with Mr. J. G. Swayne, as fellow-member of a sub-committee appointed by the Bristol Medico-Chirurgical Society for the microscopic investigation of choleraic evacuations, I examined two specimens of rice-water dejection; and on comparing our drawings made from them, and produced before the sub-committee, we were struck with the peculiar appearance of certain bodies depicted in each. On further prosecuting this investigation I found these bodies to be constantly present in the rice-water evacuation of cholera patients, and offering the same characteristic appearance that distinguished them from anything I had before observed. In order to ascertain if they bore in their size or quantity any relation to the severity of the symptoms, I endeavored to obtain specimens passed by the same patient at different periods, as well as to complete the observation by an account of his condition at the time. The result was, that as several cases in my table indicated, and as other cases not recorded seemed to prove, I became convinced that a certain relation does exist between the size and number of these bodies, and the time elapsed after the seizure, taken in connection with the severity of the symptoms: That is to say, they are small and clearly defined in the matter vomited; they become larger and more compound in the dejections; and as the disease progresses favorably, where I have had the opportunity of examining, they vanish as the symptoms disappear and the motions regain their natural appearance. I found that in healthy solid motions these bodies did not exist, nor could I meet them in the fluid stools of typhus and other diseases, but that they were present in the cases of severe choleraic diarrhœa so prevalent in districts where the disease abounds; and I was thus led to the necessary inference that these bodies were peculiar to the evacuations of cholera patients, and must have some essential relation to the disease.

Having been thus led to consider these bodies (which, from the characteristic of their appearance, I have termed annular bodies,) in some manner essentially connected with cholera, I wished to ascertain whether it might be as cause and agent, or effect and product; that it could not be the latter seemed evident at once from the fact that they were unlike any of the known healthy or morbid elements of the body, or secretions, and as they were found in the vomited matters apparently in an early stage of development, it seemed probable they were introduced from without, and would be met with in the atmosphere, &c of places where cholera was rife. Accordingly, with the view to test the truth of this supposition, on July 19th, with the kind assistance of, and an apparatus suggested by, Dr. Bernard, I condensed about one drachm of fluid from the atmosphere of a room in a house from which five patients had been removed the day previous to the cholera hospital, and found in it bodies of the same appearance as those in the matter vomited. I soon afterwards repeated the experiment, with the aid of Mr Ralph Bernard in a cell in the Bridewell, which had been unoccupied for some time, but adjoining cells the occupants of some of which had been seized with cholera, one of whom died the day before.—Here also the same result was obtained.

The same experiment was then tried in situations free from cholera, but with a negative result; the fluid here obtained was destitute of these bodies and contained only small portions of hyaline structureless matter, also observed in the first. I have since repeated these experiments, aided by Dr. William Rudd, several times, with the same positive and negative results, and therefore feel justified in stating that the same will follow similar investigations made elsewhere, if the necessary care be taken, and a glass of a sufficiently high power (I used a Ross's 1-12th) be employed. The only question remaining is, as to the identity of the annular bodies thus shown to exist in the atmosphere of cholera districts, and in the vomited matter and evacuations of cholera patients. Most of those to whom I have shown the specimens entertain no doubt on the subject, and all seem to concur in their identity of form.

This is all that is possible in respect to matters of such extreme minuteness, and we must, I imagine, be satisfied here, as in similar cases, to form our opinion on circumstantial and corroborating evidence. And when we consider that this form is in itself of too definite a character to be one of mere chance; that the sizes are progressive, accurative measurement showing those of atmosphere to average from the 10,000th to the 3,000th of an inch in diameter; those in vomit from the 8,000th to the 5,000th; those in dejections from the 6,000 to the 500th; whilst they are met with in the same specimen of dejection in all the intermediate stages of palpably the same object—the inference is, it appears to me, conclusive, that the annular bodies of atmosphere, vomit and dejection, are but the three stages of developement of one and the same body, of whatever nature it may be.—*Medical (English) Gazette.*

From the N. Y. Sunday Times.

Californian Sayings and Doings.—*Mister Editor,*—Marridgeable females is remarkable scarce on the Sarah Nevady, but the fellers bein' continually at work with their cradles has no time to think of the pettycoats. Gold is very plenty and is the occashun of much guilt—the major part of the fortynit miners bein' shot and rifled. I am digging, myself, in the bed of Feather river, which is as full of gold as a quilt of cotton. Society is mixed. The Sandwiches has mustard strong, and so has the Polly Neshunes. Also the Chinese is beginning to come in; but the boys don't like their long tails, nor the way their eyes is sot in their heads. They're a proud, lazy, sheepish-looking set, and unless they mind their peas and queus they'll get a lamming. Why can't they use tobacco and work for their betters and wushup God like Christians, instead of chawing their infarnal opium and loafing about wushuping idles?—There's quite a number here, too, from the Society Islands. Nice society they have there, I guess. There isn't a pettycoat or a pair o' breeches in the hull crowd, and they're all tied up as if they was afraid o' rusting. Soap-fat and stale goose-grease is a parfume to the sniff one gets on the leward side o' one on 'em. Then there's Irish and Scotch and John Bulls and niggers and yallerbellies,—so, as stated aforesaid, the society is a mixture, and no mistake.

The nateral featers of the sile is sand and rocks. In the sand the gold is generrally sought for near the current, and in the rocks we look for it in vein.—

There is one kind of deposit they call a pocket.—The pockets is generally found in the natural breeches of the mountain and can only be dug in with a pick. The miners who work these deposits are known as the pick-pocket gangs. In the sand the preshus metal is found in grains and gobs. Some say that the gobs is not the real stuff, and that nobody can tell what's what until the essayer has crucified it; others say that proosic acid will tell the story not being a kimmist or an essayist, I cannot decide. Our lieutenant says that it's necessary to have a flux in order to test what is dug from the earth's bowels. If that's all, there's hundreds at the diggings as is competent, for diaree is very prevalent.

The principal quadrupeds is prarie dogs turkey-buzzards and centipedes. The climate is pretty healthy in the mountains, but we suffer with ague in the wilderness. Gold is procured in various ways. Some speculators has done well by hiring gangs of Indians to dig, shooting 'em as soon they'd got enough to make it worth while. I've got a purty smart chance that way, and intend to boat it down the Sacramento to San Francisco, where you can always find a sale for your oar.

Prigging and murder is punished with death when any of the boys is the sufferers, but we don't take no complaints from furriners, Mexicans, and Injuns. A grape-vine halter, and a maple limb, is the usual method of exekushun. The turkey buzzard which is a bird of wonderful instink, and is parshal to cold vittals, sits on the adjining trees until the vital spark has fled, when they come in a body round the corpse, and carry off the carrion with their great talents.—Funerals is done up quite rough here. When a digger dies his mate takes his close (which is generally siled), his pick and shovel and gold, and then holes him, a few of the deceased leaves wills behind 'em, but they mostly die detested.

We have several coalporters out here with tracks about everlasting fires, which is tantalizing, as fuel is scarce and the nights cold. Some mishunaries has been out here distribbitting Bibles, and many of the boys are so smartly exercised about the golden calf that it's thought we'll have a great revival shortly. The tracks is principally used for wadding. A minister arrived here last Sunday, and told us in his sermon, with tears in his eyes, that we could not serve God and mammon; but we found him next day out in the placer, with a shovel in his hand, praying for luck before he commenced digging. For several days past the hull country has been one sheet of snow, and as blankets is scarce, and there is no getting the valley of a tester from the beds of gold at present, I shall leave to-morrow for San Francisco. Whole stacks of ready-made housen have come out there from the States, I understand. At Extemporaneous Hall in the grand plaza, board is only an ounce a week, and brandy and other necessares of life in proportion.

I shall probably send this by government express, which is to start on Christmas Day.

It will soon be broiling weather again, and I shall return to the diggings. My next slice will be from the American Fork.—Yours, "A Diseanded Volunteer.

Gleanings from Foreign Publications.

According to an estimate in Fredrick the Great's posthumous works, in the whole seven years' war Austria lost 140,000 soldiers, and Prussia a greater number.

The *Dix Decembre* states that sixteen guillotines have been constructed in Paris during the last year for different states of Europe.

By order of the Ministers of Public Instruction, the names of the physicians and medical students in France who have fallen victims to their zeal in treating cholera patients, are to be inserted on a marble tablet in the Dupuytren Museum.

In a letter to the *Ulster Gazette*, Mr. G. P. Walker states that the teachers in the national schools of Ireland have, at an average, a yearly salary of £13. *Thirteen pounds!* Some *eightpence halfpenny a day!*

"A Rev. Mr. Toye [*says the London News*] has been preaching a "fast" sermon at Exeter, in which (we learn from the *Western Times*) he has a fling at Chancellor Martin, and those of the priesthood who have favored the attempt to legalize marriage with a deceased wife's sister, which he calls promoting incest: making God wrathful, and thereby promoting the cholera"!!

Witchcraft and Superstition.—The *Sherborne Journal* tells the following almost incredible story:—"There is in the neighborhood of Henton and its vicinity a population of about 200, in which it is asserted there are nineteen witches; and curious enough it is to hear the different tales of the people of the pranks played by this wonderful class of beings. Some of the inhabitants sit up by night, three or four together, for several nights following, using some peculiar charm, instructed they say by the wise man of the west. There they sit praying to themselves, they must not hear each other speak, that the witch may no longer have power to scratch the children, as they do by some invisible means; and about midnight they generally hear some terrible unearthly noises. One person has even attempted suicide under fear; some, they say, are hag-ridden; others dream wonderful dreams and have cramps, all of which are attributed to the same cause. One person asserts that she actually, at night, saw one of those wonderful beings come into her room three times."

Newspapers.—The first newspaper was issued (in manuscript) at Venice in 1583, and was called the *Gazetta.* The first printed newspaper published in England was in 1588 called the *English Mecury,* imprinted by her Majesty's printer. This paper was not regularly published. The first periodical paper was published at Frankford, Germany in 1612. In 1624 the *Public Intelligencer and London Gazette* was established. Soon afterwards various papers had "their entrance and their exsts," in London among which were *The Parliament Kite, The Secret Owl,* &c. &c. The "Spectator" was the first purely literary periodical. It appeared 1711, This publication, as is known, owes its immortality to Addison. The *Tatler,* conducted by Sir Richard Steele, though published a short time previous, was not exclusively literary.

Cinderella's Slipper not of Glass.—"Two centuries ago furs were so rare, and therefore so highly valued, that the wearing of them was restricted, by several sumptuary laws, to kings and princes. Sable, in those days called *vair,* was the subject of countless regulations; the exact quantity permitted to be worn by persons of different grades, and the article of dress to which it might be applied, were defined most strictly. Perrault's tale of 'Cinderella' originally marked the dignity conferred on her by the fairy, by her wearing a slipper of *vair*—a privilege then confined to the highest rank of princesses; an error of the press, now become inveterate, changed *vair* into *verre,* and the slipper of sable was suddenly converted into a glass slipper. *Dublin Magazine.*

The Convict Mitchel.—The subjoined statement, which is generally thought correct, appears in the *Limerick Examiner*—"The friends and family of John Mitchel have, we are informed, received notification from the English Government, to the effect, that they (the Government) having taken into consideration the condition of John Mitchel's health, have granted him free leave and liberty to go wheresoever he pleases subject to no restraint, with the exception that he shall not return to or settle in any portion or colony in the United Kingdom. He proposes, we are told, to proceed to Germany, for the purpose of trying the effect of the spas in the restoration of his health. His wife and family still remain in this country. The children, who are under the care of the Rev. John Kenyon, P. P. Templederry, will leave to join their father as soon as he shall be settled in any eligible locality."

Ignorance and Crime.—In Preston jail, on an examination of the prisoners, more than sixty per cent. of all persons committed, including adults, were unable to name the months of the year. The same average could not tell the name of the reigning sovereign of the country. Nearly sixty per cent, had no idea of such words as "vice" and virtue;" they were unfamiliar with them, and knew not their sense. Thirty-seven per cent. were ignorant of the Savior's name. Fifty-five per cent. were unable to repeat correctly the Lord's Prayer, even by rote, and many who could repeat it did not understand its meaning. One woman of 33 read the second clause, "A'll be wedi' thy name." Of sixty who professed to know it, and to be able to write, on being asked to set it down without copy, one only did it correctly; twenty-two produced imperfect versions; fifteen exhibited gross ignorance of the text, and twenty-two were barely intelligible. And these, be it remembered, were nearly all adults! In the case of youth the ignorance is, if it can be, still more profound.

A New Fire Extinguisher.—It has occurred (says the *Gardeners' Ghronicle*) to Mr. Philips a naval officer, that other agents may be employed, and with far greater effect than water in extinguishing fire. We all know that flame cannot exist for an instant in carbonic acid gas, or in the air called nitrogen; but the difficulty has been how to obtain any such instantaneous and ample supply of them as would be capable of arresting a conflagration. That difficulty has been wholly overcome. By the sudden ignition of a mixture of charcoal, gypsum and saltpetre, in a vessel containing water, a prodigious volume of carbonic acid, nitrogen, and aqueous vapour is instantaneously extracted, and when directed upon a fire, as instantaneously extinguishes it, or, as Mr. Philips says, without exaggeration, annihilates it.

The apparatus by means of which this great result is